Sultan Bahoo

Author

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Translated

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SULTAN BAHOO

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PREFACE

Sultan-ul-Faqr Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo is the most popular and eminent Saint of South Asia. He is known in the whole world for his beautiful mystic poetry. Much work has been done upon his life history, however, there were some contradictions in the work of different researches. Many things needed clarification and many aspects of his life were not researched upon fully. Sultan Bahoo is the leader of all Saints and Sultan of Knowers of Allah. His highest caliber demands that his life history and struggle to spread the true religion should be saved in proper and complete form. Moreover, his lovers and devotees want to know each and every detail about him. So, his spiritual descendant and the current Spiritual Leader of his Sarwari Qadri Order[1] Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman proceeded the research upon his life. He has not only clarified all the contradictions by comparing the work of earlier researchers and then giving the actual facts with proofs and proper references but has also unveiled many aspects of the life of Sultan Bahoo which were hidden yet. His literary work which is in Urdu and titled as "Sultan Bahoo" has been translated here in English for those who are not acquainted with Urdu.

Sultan Mohammad Najib-ur-Rehman has done a lot more work upon the life and teachings of Sultan Bahoo. His book *Shams-ul-Fuqara* is an encyclopedia of the teachings of Sultan Bahoo and contains the essence of all the books of Sultan Bahoo. Its abridged English version is titled as *"Sultan Bahoo-The Life and Teachings"*. His another book *"Mujtaba Akhir Zamani"* is the detailed account of the life histories of Sultan Bahoo and his

[1] Sarwari Qadri is the spiritual Order of Hazrat Sultan Bahoo which starts from Prophet Mohammad and reaches him through Hazrat Shaikh Abdul Qadir Jilani.

spiritual descendants who are the Spiritual Leaders of his Sarwari Qadri Order after him. It has also been translated in English by the title *"The Spiritual Guides of Sarwari Qadri Order"*. In addition to these books, he has launched websites www.sultan-bahoo.com and www.sultan-ul-arifeen.com which are solely about the life and teachings of Sultan Bahoo. Many other websites have boon launched under his supervision all of which are based upon the teachings of Sultan Bahoo. His monthly magazine "Sultan-ul-Faqr" also preaches the teachings of Sultan Bahoo. Hence, it can be rightly proclaimed that Sultan Mohammad Najib-ur-Rehman is the true spiritual descendant of Sultan Bahoo who is working hard to promote his teachings and his Sarwari Qadri Order.

Although, lives of all great men contain inspiration and guide the masses on the path of success, but the life of a Saint bears light of guidance on The Divine Path which is the path of salvation and eternal success. So, the biography of Sultan Bahoo should be read with devotion, not only to enhance knowledge about him but also to seek the path of righteousness from him.

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SULTAN-UL-ARIFEEN
HAZRAT SAKHI SULTAN BAHOO

Sultan-ul-Faqr Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo, the Beloved Friend of Allah and the leader of the mystics, is stationed at the highest spiritual level of Faqeer[2] Malik-ul-Mulki[3] and Murshid Kamil Akmal Jamay Noor-ul-Huda[4]. He declares:

- I am the perfect and accomplished Murshid Jamay Noor-ul-Huda and possess the rank of Malik-ul-Mulki Faqeer. **(Noor-ul-Huda Kalan)**

Faqeer Malik-ul-Mulki is the highest and ultimate rank of Fuqara[5], while Murshid Kamil Akmal Jamay Noor-ul-Huda is the most superior among those who perform the duty of guiding the Seekers of Allah on The Divine Path and adorn the Throne of Divine Guidance and Persuasion. These are the most elevated levels of Insan-e-Kamil[6] and there is no spiritual level higher than these.

Sultan Bahoo is the Sultan of Arifeen[7]. He is the one who re-organized the Qadri Order by the title of Sarwari Qadri Order and provided complete knowledge and information about this mystic way through his books for the guidance of Seekers of Allah and travellers of The Divine Path, thus making it easy for them.

A Kamil Faqeer is the manifestation and proof of existence of Allah for the creation. He possesses all The Divine Attributes and manifests the Noor of Allah with which he enlightens the society.

---

[2] Mystic who is accomplished in Faqr. Faqr is the spiritual way which leads to The Divine Vision and ultimate Closeness of Allah.
[3] Faqeer who is the Master of Universe
[4] A perfect Spiritual Guide possessing The Divine Light of Guidance
[5] Plural of Faqeer
[6] The Divine Universal Man
[7] Plural of Arif. Arif is the mystic who recognizes Allah.

His Khanqah[8] is the centre where the souls of the Seekers of Allah as well as the common people are purgated, their innerselves are sanctified and hearts are enlivened and brightened. Khanqah of a perfect Faqeer has always been the fountain head of The Divine Knowledge which enlightens the whole world. Common people are away from Allah and deprived from His Vision because they are trapped in the love of this world and worldly pleasures which become a veil between them and Allah. At the Khanqah of a perfect Faqeer, this veil is removed by erasing the love of world from the hearts of the people. Hence, their dark hearts are turned into pellucid mirrors in which they can have Vision of Allah and are blessed with the Closeness of Allah. The Seekers of Allah find the nourishment and strength for their souls from the sacred company of a perfect Faqeer.

The Faqeer Malik-ul-Mulki and Murshid Kamil Akmal Jamay Noor-ul-Huda Hazrat Sakhi Sultan Bahoo rendered unprecedented services for the betterment of the masses and for guiding Seekers of Allah on The Divine Path. He travelled throughout his life to spread the beneficence of Love and Marifat[9] of Allah among common people. He himself was an institution of love and Marifat of Allah and blessed people with it wherever he went. His spiritual beneficence is continued even after his death from his shrine. The Theophanies and Divine Light emit from his shrine and bless the visitors. He has also left a great and sacred asset in the form of books, mystic poetry and his Sarwari Qadri Order which will keep guiding the Seekers of Allah till the Doomsday.

[8] A place where Sufis reside to gain inward purity and spiritual elevation under the supervision of a Perfect Murshid.
[9] Mystic knowledge of Allah which is acquired only after having the Vision and Closeness of Allah.

GENEOLOGICAL CHAIN OF SULTAN BAHOO

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo belonged to the 'Awan' tribe whose genealogical tree goes back to Hazrat Ali Razi Allah Anhu. Awans are Hazrat Ali's progeny from wives other than Hazrat Fatima Razi Allah Anha.

In the preface of all his books Hazrat Sakhi Sultan Bahoo introduces himself as 'Awan' In his book *Noor-ul-Huda Kalan*, he says: "The writer of this book, Sarwari Qadri Faqeer Bahoo Fana-Fi-Hoo, son of Bazayad Mohammad, commonly known as Awan, resident of Qilla Shor *(Shorkot, may Allah save it from all troubles and chaos)* always says the truth."

The same lines, with the change of a few words, are written in almost all of his books which prove that he genuinely belonged to the Awan tribe.

In the book *'Manaqib-e-Sultani',* Sultan Hamid Ali writes about Awans that they are the descendants of Hazrat Ali. When Sadaats[10] left Arab due to troubles and started living in different areas of Iran and Turkistan, the Awan tribe helped them in those troubled times as they were their close relatives, that is why their family name changed from Alvis[11] and Hashmis[12] to 'Awans' which means "those who helped the Sadaats." Sadaats continued their religious obligations even when they left Arab but Awans indulged themselves in wars and battles and captured Herat. Qutb Shah, the ancestor of Awans, died while he was the ruler of Herat. The title 'Shah' is usually a part of the names of Sadaats but Awans also

[10] Sadaats are the progeny of The Holy Prophet from Hazrat Fatima and Hazrat Ali.
[11] The progeny of Hazrat Ali, whether from Hazrat Fatima or other wives, is known as 'Alvis' in the whole world except in Indo Pak sub continent where the progeny of Hazrat Ali from Hazrat Fatima is called Sadaats while from other wives is called Alvis.
[12] Belonging the tribe of The Holy Prophet.

use this title. When Sadaats migrated from Khorasan to India due to chaos and tribulations, Awans accompanied them and entered Punjab through River Indus or River Attock and the mountains of Kalabagh. Here also, Sadaats kept engaged in religious obligations rather than involving in worldly affairs. Thus, Bukharis in Uch Sharif, Gilanis in Bhot Mubarik, Shirazis in Choa Saidan Shah and Hamdani Sadaats in Danda Shah Bilawal guided people towards Islam and blessed them with their beneficence. While Awans occupied Kalabagh and entering through the western bank of river Attock captured the Hindu forts of Malik Dhani, Potowar, Koh Pakharo, Valley of Soon Sakesar, Koh Patao, Koh Tawa, Koh Khaon and settled here. The Hindus of these areas accepted Islam due to the influence of Awans. Now Awans are in majority in these areas.

Professor Ahmad Saeed Hamdani has elaborated about Awans and their forefather Mir Qutb Shah in his book *"Ahwaal-o-Maqamat-e-Sultan Bahoo"* in this way:

- "When Sultan Mehmood Ghaznavi set for India to attack Somnath, a troop of Alvis headed by Mir Qutb Shah or Mir Qutb Haider requested to accompany him. Sultan Mehmood allowed them and named them 'Awan'. Afterwards, they became known by this title.

  Awans fought the battle valiantly so Sultan Mehmood was pleased with them. When they returned back, Mir Qutb Shah requested Sultan Mehmood Ghaznavi to allow them to crush the Rajput landlords and nawabs who ruled other areas of the country. Sultan Mehmood accepted the request, so Mir Qutb Shah attacked the Janjuas and Chohans who ruled the surrounding areas of present Potowar and Kohistan-e-Namak and drove them down the mountains. Awans captured the beautiful valleys of these mountains and settled here. Later, they were known as Qutb Shahi Awan." **(Ahwaal-o-Maqamat-e-Sultan Bahoo)**

An article writer of "*Urdu Daera Ma'arif Islamia*" (Punjab University) writes:

- "The ancestors of Hazrat Sakhi Sultan Bahoo came to India from Arab after the martyrdom of Imam Hussain Razi Allah Anhu. Firstly, they settled in Pind Dadan Khan, District Jehlum and spread Islam among the Hindus of that area. Later on they shifted to Shorkot District Jhang."

Mir Qutb Shah is actually the person after whom Awans are called Qutb Shahi Awans. Under his leadership, Awans joined the army of Sultan Mehmood Ghaznavi and then settled in the Valley of Soon Sakesar. Professor Ahmad Saeed Hamdani writes:

- "Mir Qutb Shah's genealogy traces back to Hazrat Imam Mohammad Bin Hanfia, son of Hazrat Ali. His ancestors reached Afghanistan with the Fatmi Sadaats *(Progeny of Hazrat Ali and Hazrat Fatima)* while protecting them and fighting for them with the rulers and settled in Herat. Afterwards, they joined the army of Sultan Mehmood. The progeny of Mir Qutb Shah flourished in Potowar. They got married with the daughters of the defeated Rajas after converting them to Muslims and had children. These newly converted Muslims and the tribes who earlier came with Qutb Shah had now become relatives, as they got inter married and had children. They all related themselves to Mir Qutb Shah who was the source of link between them and the most famous and outstanding person among them. Even now, they call themselves Qutb Shahi Awans wherever they live. Although, it is known that Mir Qutb Shah lived in Anga in the Valley of Soon, Tehsil Naushehra, district Khushab, Punjab Pakistan, but nothing about the year of his arrival, period of his stay here, year of death or whereabouts of his shrine have been mentioned by the writers."

In *"Manaqib-e-Sultani"* Sultan Hamid Ali writes the genealogical tree of Hazrat Sakhi Sultan Bahoo with reference to a book which he got from the library of Awan landlords of Kalabagh, Pakistan. The lineage is given below:

Hazrat Sakhi Sultan Bahoo son of Hazrat Bazayed Mohammad son of Shaikh Sultan Fateh Mohammad son of Shaikh Allah Ditta son of Shaikh Mohammad Tameem son of Shaikh Mohammad Mannaan son of Shaikh Mohammad Moghla son of Shaikh Mohammad Paida son of Shaikh Mohammad Saghara son of Shaikh Mohammad Anun son of Shaikh Mohammad Slaa son of Shaikh Mohammad Behari son of Shaikh Mohammad Jaimoon son of Shaikh Mohammad Hargan son of Shaikh Anwar Shah son of Shaikh Ameer Shah son of Shaikh Qutb Shah son of Hazrat Aman Shah son of Hazrat Sultan Hussain Shah son of Hazrat Feroz Shah son of Hazrat Mehmood Shah son of Hazrat Shaikh Fartak Shah son of Hazrat Shaikh Nawab Shah son of Hazrat Shaikh Darab Shah son of Hazrat Adham Shah son of Hazrat Shaikh Abeek Shah son of Hazrat Shaikh Sikandar Shah son of Hazrat Shaikh Ahmad Shah son of Hazrat Hajar Shah son of Hazrat Ameer Zubair son of Hazrat Ali son of Abu Talib. **(Manaqib-e-Sultani)**

The genealogy of Awans is correct and authentic from Mir Qutb Shah onwards but before him, there are some differences of opinion. Another genealogical record given by Malik Sher Mohammad, a member of Kalabagh family, in his book *"Tareekh-ul-Awan"* is different from that mentioned in *"Manaqib-e-Sultani"*. According to Sultan Hamid, the lineage of Awans reach Hazrat Ali through his son Ameer Zubair while Malik Sher Mohammad says that it reaches Hazrat Ali through his son Mohammad Bin Hanfia. The lineage given by Malik Sher Mohammad in *'Tareekh-ul-Awan'* is as follows:

- Mir Qutb Shah son of Shah Ataullah Ghazi son of Shah Tahir son of Shah Tayyab Ghazi son of Shah Mohammad

Ghazi son of Shah Umar Ghazi son of Shah Malik Asif Ghazi son of Shah Batal Ghazi son of Abdul Mannaan Ghazi son of Mohammad Bin Hanfia son of Hazrat Ali son of Abu Talib.

In *Manaqib-e-Sultani*, Sultan Hamid states while writing the lineage record of Sultan Bahoo that the lineage traces back to Hazrat Ali in twenty eight steps through his son Ameer Zubair whose mother's name was Memna and she belonged to the progeny of Rostam Farrokhzad[13]. However, none of the reliable books of history *(e.g. Ma'arif Ibn-e-Qateeba, Tareekh-e-Tibri)* mention any son of Hazrat Ali by the name 'Ameer Zubair' nor any grandson by the name 'Hajar Shah'. Some people solved the confusion by concluding that Abu Zubair must be the patronym of Hazrat Mohammad Bin Hanfia, which is why, some people have written only Zubair instead of his full name. Only the writer of *"Anees-al-Waizeen"* Shaikh Abu Bakr Sindhi has briefly mentioned about Hazrat Ameer Zubair in his book in these words:

- "Ameer Zubair came forth from the army of Hazrat Imam Hussain Razi Allah Anhu. At that time Ameer-ul-Momineen[14] Hazrat Imam Hussain had three brothers with him i.e. Zubair Ali, Talha Ali and Jaffar Ali. Zubair was the only son of his mother. When he came forth to fight, Hazrat Imam Hussain said to him "O' dear! Don't hurt your mother. She does not have any other son." His mother replied loudly from her place, "O' Hussain! Please do not say so. Let me and my son's life be sacrificed upon you. Without you our life is useless." Hazrat Imam Hussain wept on listening this and embraced Zubair."

The writer of *Anees-al-Waizeen* writes that after this, "Zubair attacked the enemy with all his power and got martyred."

[13] He was a powerful Sasanian general. He was the commander of the army of Khosrau against Muslims in the battle of Qadisiyyah. The Muslim army was led by Hazrat Saad bin Abi Waqas.
[14] The Caliph of Muslims

Mohammad Sarwar Khan Awan disagrees with both of the above mentioned lineages. In his book, *'Wadi Soon Sakesar (Tareekh, Tehzeeb, Saqafat)'*, he writes:

- ❖ "It is historically proved that Awans are the descendants of Hazrat Ali and their lineage reaches him through his son Hazrat Abbas Alamdar. Some historians and writers have ignored all the historical witnesses and tried to prove that Awans are the descendants of Hazrat Mohammad Bin Hanfia, merely on the basis of assumptions, which has made the history of Awans doubtful. Some references are given below which will prove that Awans are the progeny of Hazrat Abbas and that their forefather was Qutb Shah Baghdadi instead of Malik Qutb Haider:

- ➢ According to the historians, only five sons of Hazrat Ali had families. Rest of them either did not have children, died before getting married or got martyred in some battle. It is clearly written on page 377, chapter "*Matam*", of the Persian book *"Roza-tu-Shohada" (published by Noval Kishwar):* "Only five sons of Ameer *(Hazrat Ali)* were left, Hassan, Hussain, Mohammad Akbar *(generally known as Mohammad bin Hanfia),* Abbas Shaheed and Umar Ataraf."
- ➢ In the book *"Sanaqib-ul-Mehboobeen"*[15], it is written on page 11 under discussion about Hazrat Ali; "The family of Hazrat Ali continued from his five sons only, who were Imam Hassan and Hussain, Mohammad bin Hanfia, Mohammad Abu-al-Fazal Abbas and Umar Ataraf."
- ➢ According to the books *"Nasab-ul-Aqwam"*[16] *"Zikr-ul-Abbas"* and *"Mirat-ul-Asrar"*, the family of Hazrat Ali continued from his five sons i.e. Imam Hassan and Hussain, Abbas Alamdar, Mohammad bin Hanfia and Umar Ataraf.

[15] Published in Persian by Mohammadi Publishers
[16] Published in Arabic from Iran

All the above given references prove that the lineage of Hazrat Ali continued from these five sons only. According to *"Kitab-ul-Takhfeed"*, the children of all his sons are called Alvis, although in Indo Pak there is a difference that the children of Imam Hassan and Hussain are called Syeds and those of other sons are called Alvis.

According to the books *"Meezan Hashmi"*, "*Meezan Qutbi*" and *"Khulasa-tul-Ansaab"*, Qutb Shah, the ancestor of Awans is considered the descendant of Hazrat Abbas bin Ali. The actual statement of this book is:

❁ ومن العلوییں الاعوان و شجرتھم ھذا عون بن علی بن حمزہ بن طیار بن قاسم بن علی بن جعفر بن حمزہ بن حسن بن عبداللہ بن عباس بن علی بن ابی طالب ھاشمی القریشی و عون بن علی المشھور علی بن قاسم و عبدالعلی و عبدالرحمن وابراھیم و قطب شاہ کال من البغداد مافرالی الھند و قام فصاد اولادہ اکثر ھم المشھورون بالعلوییں و لبقیتم بالاعوان۔

Meaning: "Awans are from Alvis and their lineage is as: "Awn son of Ali son of Hamza son of Tayyar son of Qasim son of Ali son of Jaffar son of Hamza son of Hassan son of Abdullah son of Abbas son of Ali son of Abu Talib Hashmi Qureshi." Awn Bin Ali was also known by the names of Ali bin Qasim, Abdul Ali, Abdul-Rehman, Ibrahim and Qutb Shah. He belonged to Baghdad and came from Baghdad to India with his family. They stayed in India for some time. Some of his children got known by the title of 'Alvi' and some by 'Awan." **(Wadi Soon Sakesar, Tareekh, Tehzeeb, Saqafat)**

Mohammad Sarwar Khan Awan gives reference of the Persian book *"Meezan Hashmi"* while writing the life history of Qutb Shah in his book *"Wadi Soon Sakesar (Tareekh, Tehzeeb, Saqafat)"*. The same statement is given below in English:

- "His real name was 'Awn' and he belonged to the progeny of Hazrat Abbas bin Ali. His wife Ayesha was the real sister of Hazrat Shaikh Abdul Qadir Jilani's mother Hazrat Fatima.

At first, Hazrat Awn belonged to the Imamia sect. After the birth of his son Gohar Ali, some doubts occurred in his mind regarding this sect. Even after having long discussions with scholars of different sects, he was not satisfied, rather they confused him more. Then, in 471 Hijri, Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu was born to his wife's sister Hazrat Fatima. One day, Hazrat Awn went to her home with his wife. As soon as he saw the sacred face of Ghaus-ul-Azam, the Imamia faith was erased from his heart. He joined the sect of Ahl-e-Sunnat[17] and offered prayer by their way on the same day. He then followed this school of thought till the end of his life. when Ghaus-ul-Azam's grand status became known to the whole world and Muslims from all around started taking bayat[18] on his hand, Hazrat Awn also took bayat at his sacred hand but kept it secret from his companions unless he reached the status of 'Qutb-e-Maddar'[19]. Then, he shared this secret with his elder son Gohar Shah, who also took bayat at Ghaus-ul-Azam's hands. After a few days, they declared it openly that they have joined the Ahl-e-Sunnat sect and have become the disciples of Ghaus-ul-Azam. Hazrat Awn then took his whole family to Hazrat Shaikh Abdul Qadir Jilani and all of them had bayat at his hand. Ghaus-ul-Azam ordered some of them to stay in Baghdad and others to travel to India. Obeying these orders, Hazrat Awn left some of his family members in the service of Ghaus-ul-Azam and set out for India with his sons Abdullah and Mohammad. Hazrat Awn promoted the Qadri Order in India while his stay there and was titled as 'Qutb Shah' because of his spiritual status of Qutb-e-Maddar. Disciples

[17] Section of those Muslims who follow all the Sunnahs of The Holy Prophet in addition to Quranic injunctions. All the four schools of thoughts i.e. Hanafi, Shafii, Maliki and Humbali are included in this sect.

[18] Oath of allegiance; when a person becomes a disciple, he hands over himself to his Murshid in exchange of spiritual guidance.

[19] The highest rank of Sainthood

of Hazrat Ghaus-ul-Azam call him 'Qutb' while the Indians added 'Shah' to his name.

After some time, Qutb Shah returned to Baghdad on the orders of Hazrat Ghaus-ul-Azam. Here, he fell ill with diarrhea. Hazrat Ghaus-ul-Azam came to see him. He died on Friday 3rd Ramazan 506[20] Hijri. Ghaus-ul-Azam said his funeral prayer. He was buried in the Quraish Tomb. At that time his son Gohar Ali had four children. Gohar Ali, commonly known as 'Golarah', settled in the Subcontinent with his family at the orders of Hazrat Ghaus-ul-Azam. His progeny still lives in the Sub-continent. **(Pg 105-106)**

Mohammad Sarwar Khan Awan adds:

- According to the books, *'Meezan Qutbi'*, *'Meezan Shahi'* and *'Khulasa-tul-Nisaab',* Qutb Shah belonged to the progeny of Hazrat Abbas Alamdar. He was born in Baghdad, travelled to India and Herat, then returned to Baghdad, died and got buried there. His children still live in India. On the contrary, some Awan writers have tried to prove without any evidence that Awans were the children of Hazrat Mohammad bin Hanfia and were given the title of 'Awans' by Sultan Mehmood Ghaznavi for their services in his army. These are mere suppositions because they have not given any evidence from the authentic books of history to prove their statement. Their point of view is merely based on hear-say." **(Wadi Soon Sakesar, Tareekh, Tehzeeb, Saqafat)**[21]

- Doctor Memon Abdul Majeed Sindhi writes in his book *"Pakistan Mein Sufiana Tehreekain"* that Syed Qutb Shah

[20] Mohammad Sarwar Awan has written 506 Hijri as the year of death of Qutb Shah. But it does not seem correct because in 506 Hijri Ghaus-ul-Azam Shaikh Abdul Qadir Jilani had not adorned the throne of Divine Guidance and Persuasion. Doctor Memon Abdul Majid Sindhi has written Qutb Shah's year of death as 552 Hijri, which is probably correct.

[21] Published by National Institute of Lok Virsa Islamabad and Al-Faisal publishers, Urdu Bazar Lahore.

Baghdadi was the Spiritual Successor of Hazrat Shaikh Abdul Qadir Jilani and he got the Robe of Succession directly from him. He elaborates:

- Hazrat Syed Awn Qutb Shah Alvi Baghdadi is also known by many other names such as Ali, Awn, Abdul Rehman, Abdul Ali, Ibrahim, and Qutb Shah. His lineage reaches Hazrat Ali as follows:

  "Syed Awn son of Qasim son of Hamza Sani son of Tayyar son of Qasim son of Ali son of Hamza Al-Akbar son of Hassan son of Abdullah Madni son of Abbas Alamdar son of Hazrat Ali."

  Hazrat Qutb Shah was born in 419 Hijri *(1028 A.D)* and died on 3rd Ramazan 552 Hijri *(1161 A.D)*. He is buried in the tomb of Quraish. His progeny lives in the Sub-continent, Arab and Iran in large number. The Awans of Pakistan claim to be his progeny."

❖ Ghulam Mohammad son of Khalifah Manzoor Ahmad of Uch Sharif has the following lineage record of Qutb Shah in his possession:

- "Hazrat Awn Shah commonly known as Qutb Shah son of Ali Shah son of Hazrat Hamza Shah son of Hazrat Tayyar Shah son of Hazrat Qasim Shah son of Hazrat Ali Shah son of Hazrat Jaffar Shah son of Hazrat Hamza Shah son of Hazrat Hassan Shah son of Hazrat Abdullah son of Hazrat Abbas Alamdar son of Hazrat Ali."

❖ The author of "*Mirat-e-Sultani*" writes his lineage record as:

- "Awn entitled as Qutb Shah son of Ali son of Ameer Tayyar son of Ameer Qasim son of Ameer Ali son of Ameer Ibrahim son of Ameer Jaffar son of Ameer Hamza son of Ameer Hassan son of Ameer Abdullah son of Ameer Abbas son of Hazrat Ali.

I have mentioned all the available lineage records to bring forth the facts. Though, it should be kept in mind that "*Manaqib-e-Sultani*" is the first book on the life history of Hazrat Sakhi Sultan Bahoo. It is written by Sultan Hamid Ali who belonged to the seventh generation of Sultan Bahoo. He has given the lineage record of Awans which he extracted from a book of the library of the landlords of Kalabagh. The second lineage record is given by Malik Sher Mohammad Awan in his book "*Tareekh-ul-Awan*". He also belonged to Kalabagh. Both these lineage records have been copied by the writers without any authentic research, but Mohammad Sarwar Awan has given the lineage record after substantial research and has also proved its authenticity. However, there is still room for further research.

Despite all these controversies and differences in the lineage record of Awans presented by various authors, the fact which is agreed upon is that all the genealogical trees reach Qutb Shah who is unanimously considered forefather by all the Awans, wherever they live. It is also an accepted fact that Awans are the children of Hazrat Ali from wives other than Hazrat Fatima. As far as Hazrat Sakhi Sultan Bahoo is concerned, he did not believe in racial pride. He had never emphasized upon the superiority of Awans being the progeny of Hazrat Ali. He writes:

- Faqeeri[22] does not depend on being Syed or Quraishi. It is attained by Mystic and Divine Knowledge. **(Noor-ul-Huda Khurd)**
- Faqr is not ancestral property and hence, cannot be inherited. **(Ain-ul-Faqr)**
- If you want to be a Syed and Sardar *(the Ruler)* then you must follow the footsteps of your great ancestors *(Prophet Mohammad, his sacred Companions and Saints)*. **(Noor-ul-Huda Kalan)**

[22] Faqeer is the mystic who travels the path of Faqr and reaches Allah, Faqeeri refers to this path.

- The Divine Knowledge is attained only by the Grace and Favour of Allah. He bestows this Favour on anyone He wants. The Gnosis of Allah neither depends upon family and nobility nor titles but results from the eagerness of heart *(for Allah)*. It is related with courage and sincerity, not with being Syed or Quraishi. **(Noor-ul-Huda Kalan)**

ANCESTORS OF SULTAN BAHOO

The ancestors of Hazrat Sakhi Sultan Bahoo lived in Anga, a village in the Valley of Soon Sakesar *(Tehsil Naushehra, District Khushab, Punjab Pakistan)*. Their shrines and remains of their houses can still be found in Anga and its vicinity. The shrine of Sultan Bahoo's grandfather Hazrat Sultan Fateh Mohammad is in the graveyard of Anga. Here, my Murshid Sultan Mohammad Asghar Ali used to hold the Urs[23] of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani and Sultan Fateh Mohammad in the beginning of September every year. This shrine is famous for curing the patients of gout. A large number of patients of gout come here and return cured and healthy. The shrine of Sultan Bahoo's grandmother is also beside it. Across the road, there is an old graveyard where the grave of his maternal grandfather is present.

PARENTS

Hazrat Sakhi Sultan Bahoo's father's name was Bazayed Mohammad. Sultan Bahoo usually introduces himself in the beginning of his books as تصنیف فقیر باھوؒ ولد بازید محمد عرف اعوان meaning: "A book by Faqeer Bahoo, who is the son of Bazayed Mohammad and belongs to the Awan tribe."

Hazrat Bazayed was a soldier by profession and held a special position in the army of Mughal Emperor Shah Jahan. He was a

[23] Urs refers to the death anniversary of a Saint.

virtuous man and a pious Hafiz-e-Quran[24]. He spent his early life in religious combats.

In his later age, Hazrat Bazayed quietly left the royal court and married one of his relative women, Bibi Raasti. She was a saintly woman and was known for her piety in the family. Most of her time was spent in prayers and Zikr[25]. The remains of the place where she used to meditate, absorbed in the Zikr of Ism-e-Allah Zaat, can still be found near a spring in the valley and is famous in Anga.

Sultan Bahoo shows great devotion and love towards his mother in his books. He says, "Thousands of blessings of Allah upon Bibi Raasti for naming me Bahoo."

راستیؒ از راستی آراستی
رحمت و غفران بود بر راستیؒ

Meaning: Raasti was adorned with the virtues of truth and veracity. May Allah bless her with compassion and salvation.

Bibi Raasti was stationed at the highest level of Faqr i.e. Fana Fi Hoo[26] *(annihilated in Hoo)*. She was informed of Sultan Bahoo's grandeur and spiritual status before his birth through an inspiration, so she named him "Bahoo", meaning "With Hoo", in obedience to Allah's order. Sultan Bahoo got his early spiritual education from his mother.

In *Mahak-ul-Faqr Kalan*, he says: "My mother's eyes bled while Zikr. I also experienced this state. It is called The Divine Presence."

Hazrat Bazayed was impressed by Bibi Raasti's spirituality and piety. He had also reached the age where a person evaluates

[24] Hafiz-e-Quran is one who has completely memorized the Quran
[25] Repeated invocation of Allah's Name
[26] Hoo refers to The Essence of Allah.

his life and wishes to do something for the betterment of the life hereafter. Eternal Divine Benevolence attracted him, so he renounced the activities of material world and decided to spend the rest of his life in the remembrance of Allah only. He quietly left his home and went to Multan. Here, he was caught by the state servants who were searching him as he had fled from the army and his description had been publicized everywhere by the state. When he was presented before the ruler of Multan, he was very impressed by his personality. He released him and fixed a daily stipend of Rs. 2 for him. He stayed in a small house in Multan and spent the rest of his life in prayers and remembrance of Allah, thus, reached the highest level of Closeness to Allah. As Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says; "The person who is directly attracted by Allah's Divine Favour without any medium, does not need hard mystic exercises. He reaches Allah in no time. Wisdom or intelligence is useless like a lame horse in this way. Allah is The Possessor of the greatest Favours and Benevolence, and bestows this Favour upon whomsoever He wishes." **(Manaqib-e-Sultani)**

While Hazrat Bazayed's stay in Multan, war broke out between Raja Marwat and the ruler of Multan. Hazrat Bazayed was not asked to fight but he voluntarily approached the ruler of Multan equipped with arms, riding his mare and offered his services. The ruler asked, "Which battalion or group of army would you like to join?" He replied, "Since I have been taking the salary alone, I will serve on my own with all my ability." Everyone present in the court laughed at his offer but the ruler allowed him to go ahead. He requested the ruler for someone's company to show him the way and a portrait of Raja Marwat. The ruler granted both his requests. He set on the way with an escort but when they reached the fort of Marwat, he sent the escort back. Hazrat Bazayed crossed the wall of the fort in just one jump of his mare and rode directly to the court of Raja Marwat, beheaded him and put his head in a bag in the presence

of all the courtiers. The incident happened so suddenly that everyone in the court was astonished and no one had the courage to stop him. All the gates of the city were sealed so that he could not escape but his mare crossed the wall of the city. When Hazrat Bazayed returned victorious to Multan with the head of Raja Marwat, everyone was surprised to see this miracle. Fame of his heroic action reached the court of Delhi. Shah Jahan ordered him to join the army again but he refused and requested to let him spend the rest of his life in the remembrance of Allah. Not only was his request granted but he was also awarded with twenty five thousand acres of land in Shorkot as a reward for his previous services. Hence, he left Anga and shifted to Shorkot with his wife Hazrat Bibi Raasti.

The correct year of death of Hazrat Bazayed and Hazrat Bibi Raasti is not found in any book of history. Although, it is written in *Manaqib-e-Sultani* that Hazrat Bazayed died during the childhood of Sultan Bahoo but Bibi Raasti was alive when Sultan Bahoo reached the age of forty year[27].

The shrines of Sultan Bahoo's parents are in Shorkot and famous by the name of "Mizar Mubarak Mayee Baap Hazrat Sakhi Sultan Bahoo" *(Shrines of Sultan Bahoo's father and mother)*.

There is not any doubt that these shrines are Sultan Bahoo's parents' shrines but due to a mistake in *Manaqib-e-Sultani* a confusion has arisen about the shrine of Bibi Raasti. According

[27] The writer of *Tazkira Auliya-e-Jhang* has written 997 Hijri as the birth year of Hazrat Bazayed Mohammad, 1056 Hijri as the death year and stated his age as 60 years. According to these facts and figures, the age of Sultan Bahoo at the time of his father's death would have been 17 years, but this cannot be correct because according to all the traditions, Sultan Bahoo's father died during his childhood, while the age of 17 years exceeds that of childhood.
Similarly, the writer of *Tazkira Auliya-e-Jhang* has written 1068 Hijri as the year of death of Hazrat Bibi Raasti, which also seems to be incorrect because she was alive when Sultan Bahoo went to Delhi to take bayat. At that time, Sultan Bahoo was 40 years of age and the year was 1078 Hijri.

to the writer of *Manaqib-e-Sultani*, her shrine is in Multan instead of Shorkot. Sultan Hamid writes in *Manaqib-e-Sultani*:

- The shrine of Sultan Bahoo's father is in Shorkot, which is also the birth town of Sultan Bahoo. His grave is near the grave of Shaikh Talha Qureshi in the courtyard of the mosque of Quraishis which is in the south western side of the said town. But there is a difference of opinion about the shrine of his mother. Some say that her shrine is also in the same mosque and some say that it is in the graveyard of great Sadaat of Bibipur near Lutfabad in the vicinity of Multan in the village of Ranwa Kalan which was granted by the state of Delhi to Sultan Bahoo's father, who afterwards shifted to Bibipur with his wife in the neighbourhood of the great and pious Sadaat. She died here and was buried near the shrines of the Sadaat." **(Manaqib-e-Sultani, Ch 1, Section 2)**

The writer of *'Tazkira Auliya-e-Jhang'* Bilal Zubairi also agrees with Sultan Hamid. He writes; "This pious lady *(Bibi Raasti)* died in 1068 Hijri, the last year of Shah Jahan's reign and was buried in the Bibian graveyard in Multan."

When many objections were raised on this statement of *Tazkira Auliya-e-Jhang*'s first, second and third edition, Mr. Bilal Zubairi answered these objections in the fourth edition as:

- "I have written in my book that her *(Bibi Raasti's)* shrine is in the Bibian graveyard in Multan but some elders have said that it is not correct. It is humbly explained that there is no authentic evidence about the exact location of the shrine. It can be known only through *Manaqib-e-Sultani.* Under the details of Hazrat Bibi Raasti's life, the complete reference of the said book is given which can be consulted to clarify the misunderstanding." **(Page 10-Edition 4)**

Now, we would try to resolve this misunderstanding through proper research and find out why the writer of *Manaqib-e-Sultani*

has written that Bibi Raasti's shrine is in Multan. First, those logical arguments are given which every writer has discussed in his book so as to prove that the shrines of Sultan Bahoo's parents are exactly those which are famous in Shorkot by the name of "Mazarat Mayee Baap" instead of those in Multan.

1. Sultan Hamid writes in *Manaqib-e-Sultani* that Sultan Bahoo's father died in his childhood but his mother was alive when he reached the age of forty. This means that she was alive till 1078 Hijri as the birth year of Sultan Bahoo is 1039 Hijri. In 1078 Hijri Aurengzeb ruled India not Shah Jahan. It is also proved that she was alive and still living in Shorkot when Sultan Bahoo went to Delhi to take bayat to Abdul-Rehman Jilani Dehlvi.
2. There is not any such tradition available which could prove that she had ever left Shorkot after they shifted here, during the life of her husband or after his death.
3. Sultan Bahoo's father had left a vast land after him. Since, Sultan Bahoo was never interested in this property, Bibi Raasti had to look after it. She was so occupied in looking after the property that she never had time to go out of Shorkot.
4. When she died, Sultan Bahoo was *(at least)* forty years old and was present in Shorkot. He must have buried his mother near his father's grave in Shorkot. Why would he bury his mother in any other remote area?

All the above given arguments are enough to prove that the shrine of Sultan Bahoo's mother is in Shorkot. However, this is also true that there is another old shrine of 'Bibi Raasti' made of beautiful turquoise glazed tiles in the Bibian graveyard which is in the south of railway station of Multan and is now known by the name of Bibi Pak Daman or Pak Mayee graveyard.

Now the question arises that if the shrine of Sultan Bahoo's mother is in Shorkot then who is this 'Bibi Raasti' who is buried

in Multan. After a complete research we have come to know that the Bibi Raasti[28] who is buried here was the princess of Farghana *(Afghanistan)* who came here with her father Sultan Jamaluddin Mohammad Al-Farghani to meet the famous Sufi Saint of the Soharwardi Order, Hazrat Bahauddin Zakariya. Sultan Jamaluddin took bayat upon his hand. Hazrat Bahauddin Zakariya got his son Hazrat Sadaruddin married to Bibi Raasti and gave her the title of 'Pak Daman' and 'Asmat ma'ab' *(sacred and respectable)*. Bibi Raasti got known by the title of "Pak Mayee Bibi Pak Daman *(The Sacred Lady)*." Hazrat Shaikh Rukunuddin Abu Al-Fatah was her son. She died in 695 Hijri and was buried in the Bibian graveyard.

Doctor Memon Abdul Majeed Sindhi writes about this Bibi Raasti in his book "*Pakistan Mein Sufiana Tehreekain*":

- Hazrat Rukunuddin Abu Al-Fatah was a great Sufi Saint and Spiritual Guide. He was the son of Hazrat Sadaruddin Arif and the grandson of Hazrat Ghaus Bahauddin Zakariya Multani. His mother's name was Bibi Raasti who held the grand status of "Rabia Basri[29] of her time" due to her piety. She got spiritual education from her father-in-law Hazrat Bahauddin Zakariya. She had great devotion towards the Holy Quran and used to recite the whole of it in a day." **(page 389-section 5)**

So, the Bibi Raasti buried in the Bibian graveyard *(Bibi Pak Daman or Pak Mayee graveyard)* Multan was the daughter-in-

[28] Syed Najam-ul-Hassan Fazli has given the lineage record of Bibi Raasti Bibi Pak Daman wife of Sadaruddin in *"Ashraaf-e-Arab"* as:
Bibi Raasti entitled as Bibi Pak Daman, daughter of Shaikh Jamaluddin Mohammad Al-Farghani son of Sultan Abdul Rahim Ahmad son of Sultan Abdul Khaliq Mehmood son of Sultan Abdul Razzaq Khalid son of Sultan Abdul Latif Umar son of Sultan Abdul Hamid Qasim son of Sultan Abdul Samad Yahya son of Sultan Abdul Qadir Zakariya son of Abdul Ra'oof Tajuddin Ali son of Abdul Sattar Mehmood son of Abdul Ghani Mehmood son of Abdul Rahim Zainul Abideen son of Abu-al-Noor Ali son of Abu-al-Qasim Mohammad son of Abdullah son of Hazrat Usman Ghani.

[29] Hazrat Rabia Basri was the greatest female Saint of Islam. She lived in the year 717-801 A.D *(108-185 Hijri)* in Basra. Whenever a pious Muslim woman reaches highest spiritual level she is entitled as "Rabia Basri of her time".

law of Hazrat Bahauddin Zakariya, wife of Hazrat Sadaruddin and the mother of Hazrat Rukunuddin Abu Al-Fatah.

Sultan Hamid went to Multan while he was writing *Manaqib-e-Sultani* and also visited the shrine of Bibi Raasti, which he had mentioned in *"Manaqib-e-Sultani"*. He must have got confused due to the similar names. All the authentic biographers of Hazrat Sakhi Sultan Bahoo agree that the shrines of his parents are those which are famous by the name of "Shrines of Mayee Baap" in Shorkot, District Jhang, Pakistan.

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SACRED BIRTH

Hazrat Sakhi Sultan Bahoo was born on Thursday, Ist Jamadi-us-Sani 1039 Hijri *(17th January, 1630)* at the time of Fajr[30] prayer in Shorkot, Jhang Pakistan. At that time, Mughal dynasty existed and Shah Jahan was the emperor. According to *Manaqib-e-Sultani*, when Bibi Raasti reached Shorkot from Anga, she was about to give birth to Sultan Bahoo. Through Divine Inspiration, she was informed that her child would be the Sultan of Arifeen *(King of the Knowers of Allah)* and will be born in the valley of Chenab. When this sacred child was born she named him "Bahoo" according to the Divine Order given to her. 'Bahoo' literally means "With Hoo". Sultan Bahoo says:

نام باھُوؒ مادر باھُوؒ نہاد
زانکہ باھُوؒ دائمی با ھُو نہاد

Meaning: Bahoo's mother named him 'Bahoo' because Bahoo has always remained with **ھُو** *(Hoo)*.

No one in the history has ever been named Bahoo before him. Sultan Bahoo is the exact manifestation of Ism[31]-e-Hoo. In his books, he frequently calls himself "Faqeer Bahoo Fana Fi-Hoo" and describes his status of Fana *(annihilation)* and Baqa *(immortality)* with Hoo. At one place he writes:

اگر بائے بشریت حائل نبودے باھُوؒ عین یاھُو است

Meaning: "If **با** 'Ba' of bashriat *(human element)* does not intervene, Bahoo is in fact exactly Hoo **ھُو**."

[30] Early morning prayer
[31] Ism means Name

Sultan Hamid writes his complete name as "Sultan Bahoo." Some writers have stated his name as "Mohammad Bahoo" or "Sultan Mohammad Bahoo" but he prefers to write his name as "Bahoo" in all his books. In *Mahak-ul-Faqr Kalan* he writes:

- Bahoo's mother named him Bahoo because he always remains with Hoo.
- Thousands praises for Bahoo's mother. Bahoo, the son of Bibi Raasti, finds pleasure only in the Zikr of "Ya Hoo."

As far as 'Sultan' being part of his name is concerned, Shaikh-e-Akbar Allama Ibn-e-Arabi writes about Insan-e-Kamil *(The Universal Divine Man)* that:

- Insan-e-Kamil is the Qutb[32] and 'Sultan' *(king)* of his time. **(Exegesis of Fusoos-ul-Hikam)**

Sultan Bahoo was the Insan-e-Kamil of his time. My beloved Murshid Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali said:

- "The Zikr of Hoo is Sultan-ul-Azkar *(the king of invocations)* and one who annihilates in Hoo is 'The Sultan'."

Hazrat Sakhi Sultan Bahoo is the Sultan of all Sultans i.e. "Sultan-ul-Arifeen" *(King of all Saints and Knowers of Allah)* and is stationed at the highest status of Sultan-ul-Faqr. That is why, 'Sultan' became a part of his name and afterwards writers and research scholars added 'Mohammad' to his name out of respect. Some people also call him 'Haq Bahoo'. In *Risala Roohi Sharif*[33] Sultan Bahoo writes about himself: اَلْمُلَقَّبُ مِنَ الْحَقِّ بِالْحَقْ meaning: The Haq *(Divine Reality-Allah)* has given him *(Sultan Bahoo)* the title of 'Haq'.

[32] The greatest Saint
[33] Risala Roohi Sharif is the most popular book of Sultan Bahoo. It is the record of the conversation between Allah and Sultan Bahoo.

This means that the title "Haq" was bestowed upon him by Allah Himself, hence 'Haq Bahoo' also became one of his known names.

HIS BENEFICENCE STARTED FROM EARLY CHILDHOOD

The Noor *(Divine Light)* was luminous on the sacred face of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo since his birth and showed its miracles. His mother remained engrossed in prayers and Zikr as she was sure that her child would not disturb her. Sultan Bahoo did not take milk during the days of Ramazan just like Hazrat Shaikh Abdul Qadir Jilani avoided taking milk during the holy month of fasting. His personality was so attractive and effective since his childhood that upon whomsoever he cast his eyes, he recited the Kalma[34] لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ without any persuasion and embraced Islam immediately. It was a strange situation that developed a sense of insecurity within the non-Muslims of that area. After a thorough discussion, they requested Sultan Bahoo's father to announce whenever his child was about to come out of the house so that they could keep themselves away from his sight to save their faith. So, whenever Sultan Bahoo was about to come out of his house, it was announced and all the non-Muslims hid themselves in their houses, shops or fields. If, by chance, anyone of them came in his sight, he at once recited Kalma and became Muslim. The intensity of his Noor was so much that people helplessly sacrificed their beliefs in front of him and adopted Islam. This miracle of Hazrat Sakhi Sultan Bahoo continued till the end of his life.

[34] Islamic declaration of faith that "There is no one to be worshipped except Allah and Prophet Mohammad is His Messenger."

Once, Hazrat Sakhi Sultan Bahoo got very ill. A Brahman[35] physician was called for his check up but he refused to come and said, "I am afraid if I will go in front of him, I will become a Muslim. Send his urine in a bottle for diagnosis of the disease." When his urine was sent to the physician, he embraced Islam as soon as he saw it. It must be clarified here that the writer of *Manaqib-e-Sultani* has written that urine was sent for diagnosis but according to the traditions passed on through generations, it is said that Sultan Bahoo's 'kurta'[36] was sent. My Murshid Sultan Mohammad Asghar Ali also endorsed that his 'kurta' was sent.

Hazrat Sakhi Sultan Bahoo used to remain engrossed in heavenly experiences and spiritual triumphs since his early age. Once, he was lying at some place in a state of spiritual absorption when a group of Hindu ascetics passed by. One of them hit him by foot and asked despicably to show them the way. He got up and recited Kalma. That group of ascetics immediately embraced Islam merely by his single glance and the stroke of Kalma recited by his sacred tongue. That group was afterwards included among the Saints.

EDUCATION

Hazrat Sakhi Sultan Bahoo did not gain any bookish knowledge or conventional education. In his book *Ain-ul-Faqr* he says:

- I did not get formal education like The Holy Prophet but I acquired such spiritual and Divine Knowledge due to The Divine Experiences that a number of books are required to express it.

He says:

[35] Brahmin is the name of a Hindu caste.
[36] Long collarless shirt worn by people of South Asia

گرچہ نیست مارا علمِ ظاہر
ز علمِ باطنی جاں گشتہ طاہر

Meaning: Although, I did not get any worldly education but spiritual knowledge has completely sanctified me.

He also says, "I could not find the time to get education due to the excess of revelations and the effects of Divine Self Disclosures. Hence, I could not practice excessive outward prayers or mystic exercises." Despite such spiritual engrossment in Divinity, he always followed the Shariah[37] and Sunnah[38] of Prophet Mohammad and never missed any obligatory or even desirable prayer. He says:

ہر مراتب از شریعت یافتم
پیشوائے خود شریعت ساختم

Meaning: I got every spiritual status through Shariah. I have made Shariah my guide.

[37] Set of Islamic laws
[38] Ways and orders of The Holy Prophet

SEARCH FOR THE DIVINE TRUTH AND BAYAT *(OATH OF ALLEGIANCE)*

Hazrat Sakhi Sultan Bahoo was a born Saint. Moreover, his mother gave him sufficient spiritual education and guidance because she herself was the Perfect Knower of Allah. Sultan Bahoo writes in his books, "I searched for a Murshid for thirty years but in vain."

One day, engrossed in Allah's Vision, he was wandering in the suburbs of Shorkot. Suddenly an extremely honorable and dignified rider appeared who held his hand and affectionately said, "I am Ali bin Abu Talib." Sultan Bahoo was young of age, not of intellect. He immediately recognized Hazrat Ali Razi Allah Anhu and wanted to sacrifice himself upon him. Hazrat Ali said to him, "Son! Today you have been summoned in the Court of The Holy Prophet." In a moment, he found himself in the Assembly of The Holy Prophet. Hazrat Abu Bakr Siddique, Hazrat Umar, Hazrat Usman Razi Allah Anhum and the Sacred Family of The Holy Prophet were also present there. First of all, Hazrat Abu Bakr Siddique blessed him with his Beneficence and left the court, then Hazrat Umar and Usman blessed him and left the court. Then, only The Holy Prophet and his Sacred Family were left there. Hazrat Sultan Bahoo says, "I thought that The Holy Prophet would ask me to take bayat upon the hand of Hazrat Ali but he spread his own hands towards me and ordered, 'Hold my hands', then I took bayat upon both his sacred hands."

He adds, "When The Holy Prophet once persuaded me the Kalma لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ, all the veils of spiritual stations and stages were removed. The Azal *(pre-existence)* and Abad *(eternity)* became equal for me. After persuasion from The Holy Prophet, Hazrat Fatima-tuz-Zahra honoured me by saying, "You are my son." I kissed the feet of Hazrat Imam Hassan and

Hussain and entered the circle of their slavery. Then The Holy Prophet advised me "Call the people towards Allah. Persuade and guide them. Your position will be raised day by day till eternity because this is the eternal order of The Lord."

Afterwards, The Holy Prophet entrusted him over to Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani who blessed him with the spiritual treasures and ordered him to persuade and show the path of righteousness to people. Hazrat Sakhi Sultan Bahoo says, "When the great Leader of Faqr *(Ghaus-ul-Azam)* cast his kind eyes upon me, I surpassed all the spiritual levels from pre-existence till eternity."

He writes about his experience of presence in The Holy Assembly of Prophet Mohammad, "I saw and experienced everything spiritually as well as physically."

In *Risala Roohi Sharif*, he says:

دست بیعت کرد مارا مصطفیٰ ﷺ
خواندہ است فرزند مارا مجتبیٰ ﷺ
شد اجازت باھوؒ را از مصطفیٰ ﷺ
خلق را تلقین بکن بہر خدا

Meaning: I have taken bayat at the hands of Prophet Mohammad and he has called me his spiritual son. He has allowed and ordered me to persuade and guide people on The Divine Way to Allah.

فرزندِ خود خواندہ است مارا فاطمہؓ
معرفتِ فقر است برمن خاتمہ

Meaning: Hazrat Fatima-tuz-Zahra has taken me as her son. That is why I have reached the extreme levels of The Divine Knowledge of Faqr.

After being blessed with this spiritual benevolence, Sultan Bahoo returned home and told his mother about this experience. On hearing this she said, "Now you should take bayat physically at the hand of the Perfect Murshid." Sultan Bahoo replied, "But I have already taken bayat and have been blessed directly by The Holy Prophet through the Awaisi way[39]. Hazrat Ghaus-ul-Azam has also blessed me with the spiritual treasures and allowed me to persuade and guide people." However, his mother told him that he had taken spiritual bayat. In the way of Faqr, physical bayat is must and for this he should find the Perfect Murshid. He innocently inquired, "Why should I find a Murshid when you are like a Murshid to me?" She replied, "My son! Women cannot take bayat or perform the duty of persuasion. Neither Hazrat Fatima-tuz-Zahra nor Hazrat Rabia Basri did." Then Hazrat Sultan Bahoo asked, "Where should I find a Murshid?" She replied, "Search on the entire earth" and pointed towards the east. He once again set out to find a Murshid. He travelled long distances in search of the Perfect Murshid and met many Saints and dervishes but none could fulfill his desire.

Then he heard about Shah Habibullah Qadri[40] who belonged to the progeny of Hazrat Shaikh Abdul Qadir Jilani. He lived in

[39] The mystic way in which the Seeker is spiritually blessed by The Holy Prophet or by the soul of any eminent Saint directly without the medium of any alive Spiritual Guide.

[40] Shah Habibullah Qadri belonged to the progeny of Hazrat Ghaus-ul-Azam. He came to India in the reign of Shah Jahan and took bayat at the hand of Syed Abdul Rehman Jilani Dehlvi. According to his book Sir'rul-Habib his lineage record is as follows:
Shah Habibullah Qadri son of Syed Fatehullah son of Abdul Ghani son of Attaullah son of Jahan Alam son of Ahmad Abdal-ul-Haq son of Ishaq son of Hazrat Mehboob Ganj Asraar son of Mohammad son of Sultan Rehman son of Hazrat Tajuddin son of Hazrat Syed Musa son of Syed Ismail son of Shahabuddin son of Hazrat Mohiyuddin Dawood son of Abu Nasar Musa son of Syed Abdul Razzaq son of Syed Shaikh Abdul Qadir Jilani.
Bale has written about Syed Habibullah Qadri in Oriental Biographical Dictionary that two persons by the name of Habibullah Qadri can be found in history. One was a poet of Agra and other was the writer of Arabic book "Behrul-Mantaq." *(continue to next page)*

Garh Baghdad *(Mian Channu, Khanewal district, Punjab Pakistan),* a village near River Ravi. Sultan Bahoo went to Garh Baghdad to meet him. When he entered his Khanqah[41], he saw that it was full of dervishes, faqeers and servants. A cauldron filled with water was kept on fire. A large number of people came and put their hands in the cauldron to fulfill their wishes. Sultan Bahoo sat at a side and silently observed everything. After a few moments, Shah Habibullah Qadri noticed him and said, "Your condition shows that you have travelled a long way to reach here, then why are you sitting silently? Put your hand in the cauldron and let your wish be granted." Sultan Bahoo replied respectfully, "I am not impressed by such miracles nor can my wish be granted in this way." Hazrat Shah Habibullah Qadri looked at him surprisingly and said, "No doubt! Your desire is great but do you know that to achieve great desires, one has to go through great hardships." Sultan Bahoo replied, "Surely I know that, and that is why I have travelled so long. I am ready to obey all your orders." Shah Habibullah Qadri gazed at his sacred face for some time and then said, "Well! Fill the pond first." A servant came and gave him a water-skin[42]. He took the water-skin and filled the large pond with only one bag. Everyone was surprised.

Then Shah Habibullah Qadri asked him, "Are you ready for the trial?" He replied in the affirmative. Shah Habibullah questioned,

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(continued from previous page) This is not true. Syed Habibullah Qadri was a well known Saint of Qadria Order according to the Indian books "*Asaar-e-Dehli*", "*Rehnumaa-e-Mazaraat-e-Dehli*" and "*Tareekh Mashaikh-e-Qadria*" *(vol-III).* He died on the 14th Shawal 1068 Hijri *(1656 A.D)* and was buried in Katra Aaqil Shah which is also famous by the name of Katra Gul Shah *(Delhi).* His shrine is also here. According to the writer of "*Rehnuma-e-Mazaraat-e-Dehli*" the genealogy of Syed Habibullah Shah traces back to Hazrat Imam Hussain. His Spiritual Guide was Shah Abdul Latif Qadri of Lahore. Syed Habibullah lived in Lahore and got Beneficence from his Spiritual Guide thus reached the highest spiritual status. His Urs is celebrated on 14th Shawal. His shrine is in Katra Gul Shah, Bazar Seeta Ram Delhi 6. But this Habibullah Shah is not the one whom Sultan Bahoo met. The Syed Habibullah Shah whom he met was the one who is discussed in the above lines. His shrine is at the bank of River Ravi in Garh Baghdad Abdul Hakim, Mian Channu, District Khanewal, Pakistan.

[41] Khanqah is a place where Sufis reside to gain inward purity and spiritual elevation under the supervision of a Perfect Murshid.

[42] A leather bag for filling water

"Do you have any worldly wealth?" He nodded. Shah Habibullah said, "Dervish has nothing to do with worldly wealth. You are trying to keep two passions in one heart! How can two swords be kept in one sheath?" Hearing this, Sultan Bahoo set for his house at once. When he reached home, he collected all his money and threw everything away, even the small gold ring in his infant's finger. Next day, he travelled a long journey back to Garh Baghdad. Shah Habibullah welcomed him warmly and said, "Although you have got rid of material wealth but not of women. Whose due you want to pay, Allah's or your wives'?" As soon as Hazrat Sakhi Sultan Bahoo listened this, he again travelled back home. His mother knew the intention of his son by inspiration but pretending to be unaware, she asked, "What have brought you back home?" He told her the reason. His mother Hazrat Bibi Raasti advised him kindly, "You must not think about divorcing your wives. I assure you that from now onwards your wives would have no right upon you, although they would always respect your rights upon them. If you succeed in achieving your destination of The Divine Union, you can come back, otherwise you do not need to come home just for your family." Hazrat Sakhi Sultan Bahoo accepted her advice and returned satisfied to Shah Habibullah who again welcomed him warmly and asked, "O' Bahoo are you satisfied? Have you had any Divine Observation?" He replied respectfully, "O' Shaikh[43]! I am acquainted to such observations since my infancy. I desire much more than this." Shah Habibullah kept silent and disappeared suddenly.

Hazrat Sakhi Sultan Bahoo knew that the Shaikh was testing him, so he also went after him and found him working in a field in the guise of an old farmer. He went near him and said, "Such hard work in this old age! Please allow me to do your work and you take rest." Shah Habibullah smiled and came out of disguise,

[43] The Spiritual Leader, synonym for Murshid

walked a few steps with him but disappeared again. Hazrat Sultan Bahoo chased him and found him in the appearance of an old Brahman Pandit, who was besmearing people with tilak[44]. Hazrat Sakhi Sultan Bahoo went near him and requested smilingly, "Baba, my forehead is clean, am I not fortunate enough to have tilak by you." Shah Habibullah returned to his real form, smiled at Sultan Bahoo and moved forward with him. After a few moments, he disappeared again. Hazrat Sakhi Sultan Bahoo followed him again and saw him in a mosque in the guise of an old Imam teaching the Quran to children. Sultan Bahoo also appeared as a child with the holy book in his hands and putting his finger on a word, inquired innocently, "Baba what is this?" Shah Habibullah burst into tears of love, embraced him and said, "That's enough Bahoo!" However, Sultan Bahoo did not change his appearance and kept on asking, "Baba what is this?" Shah Habibullah exclaimed, "What could I tell you? I do not have what you desire. You can find your destiny only from Hazrat Abdul Rehman Jilani Qadri who lives in Delhi."

Another tradition follows that after Ghaus-ul-Azam Shaikh Abdul Qadir Jilani completed the inward training of Hazrat Sakhi Sultan Bahoo, he ordered him to take bayat upon the hand of Syed Abdul Rehman Jilani Dehlvi. Thereafter, Sultan Bahoo set for Delhi in obedience to the given order. When he was a few miles away from Delhi, a man met him, touched his feet and told him that he had been sent by Shaikh Abdul Rehman to welcome him. This man guided him to the Shaikh.

Sultan Bahoo met Shaikh Abdul Rehman Jilani on the Friday of 29 Ziqa'ad, 1078 Hijri *(11th May, 1668)*. The Shaikh took him in privacy and granted him the Eternal Divine Treasure he had been searching throughout his life. Hence, Sultan Bahoo received the greatest gift of Ism-e-Allah Zaat in only one meeting with his Murshid. He returned completely satisfied and

[44] A mark worn by Hindus on the forehead to indicate cast, status, sect or as an ornament.

brimful with the emotions to benefit people with this Divine Favour and Benevolence. On his way back, he started benefiting everyone and made the Divine Blessing common. Consequently, such a large crowd gathered around him that the roads got blocked. The news spread around the whole city. When Hazrat Abdul Rehman Jilani heard it, he immediately called him back and asked, "I blessed you with the most Special Favour, why did you make it common?" Sultan Bahoo replied, "O' my respected Murshid! When an old woman buys a pan from the market, she first checks it to ensure whether it will serve the purpose or not, likewise when a young boy buys a bow, he first determines its elasticity. Similarly, I was just checking the effects of the bounty I have received from you, as I am ordered by The Holy Prophet that if I benefit and persuade people towards Allah, this Divine Favour will flourish day and night till eternity." Hazrat Abdul Rehman Jilani smiled on this argument and said, "O' Bahoo I do not forbid you to benefit people but you must keep in mind that everyone cannot tolerate these effects."

Then Hazrat Sakhi Sultan Bahoo went to the grand mosque of Delhi. Emperor Aurengzeb was offering Jumma[45] prayer with his courtiers and members of the government. The mosque was so crowded that Sultan Bahoo could not find any place to sit so he stood at the end of the mosque where the shoes of the praying people are usually kept. When he benefited the people in the mosque with his Divine Attention, everyone went ecstatic. Only the emperor, the chief of the police and the judge were left deprived of the effects of his attention. When Sultan Bahoo restrained his attention, everyone returned back to the normal state. The three of them came to Sultan Bahoo and asked why they were kept deprived of the blessing. He answered, "I blessed everyone equally but you remained unaffected because you are hard-hearted." Then, they requested for his favour. Sultan Bahoo said,

[45] Jumma is a special Friday prayer which is congregational and held by Muslims after the noon.

"You can get this blessing but on the condition that you and your children would not keep any kind of relation with me and my family so that your worldly matters would not indulge us in material affairs." When Aurengzeb promised to follow his order, he blessed him with his spiritual attention. On Aurangzeb's request, Sultan Bahoo composed his book *"Aurang Shahi"* there and then as a souvenir for him, which was immediately written by the royal scribers.

MEETINGS WITH AURANGZEB

It was the third meeting between Hazrat Sakhi Sultan Bahoo and Aurangzeb which took place in the grand mosque of Delhi immediately after the physical bayat of Sultan Bahoo in 1078 Hijri.

According to the writer of "*Tazkira-e-Auliya-e-Jhang*" and "*Tareekh-e-Jhang*" Sultan Bahoo had met Aurengzeb twice earlier in Garh Maharaja. Their first encounter was in 1059 Hijri when Aurangzeb Alamgir had returned from the war of Qandhar and Shah Jahan had made him the ruler of Multan, Sindh, Bhakar and Siwistan *(now Sehwan Sharif, Sindh)*. In 1062 Hijri, they met again when Aurangzeb went to conquer Qandhar and passed from the River Chenab on his return journey.

Both these meetings took place in the reign of Shah Jahan before Aurangzeb ascended the throne. It was that period of Sultan Bahoo's life when he was travelling in search of The Divine Truth and used to remain busy in Dawat-e-Qaboor *(communication with the sacred souls of shrines)*

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SYED ABDUL REHMAN JILANI DEHLVI- THE MURSHID OF SULTAN BAHOO

Syed Abdul Rehman Jilani Dehlvi was the Murshid[46] of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo. He belonged to the progeny of Hazrat Shaikh Abdul Qadir Jilani. Details about his life are hidden from the world just like other Spiritual Leaders of the Sarwari Qadri Order. They do not appreciate fame and keep themselves away from publicity, hence the details about their lives remain a secret.

According to the writer of *Manaqib-e-Sultani*:

- "Syed Abdul Rehman Jilani Dehlvi held a government post in Delhi. He was the key holder and trustee of the royal treasury. He was provided with armed security and a safe place to live in. When he met his disciples, he used to hide his face with a veil because The Light of Divine Majesty luminous upon his sacred face was intolerable. Thus, he held a great position in worldly life as well as in Faqr."

This statement of *Manaqib-e-Sultani* creates some confusions which are discussed below:

1. The Indian writers have stated in their books that lacs of people got spiritual beneficence from Syed Abdul Rehman Jilani, which implies that he had to meet a lot of Seekers of Allah every day. Had he been on a high government post, it would not have been possible because then he must have been busy in doing his worldly duties. None of the Indian historians have ever mentioned his name as a high royal official. Had he been a high government official and the incharge as well as the trustee of the royal treasury, he must have had contacts with all the members of the royal family

[46] Murshid refers to The Divine Spiritual Guide.

and other royal officials. During the reign of Shah Jahan and Aurangzeb dozens of historians were appointed to write each and every moment of the history but no one has ever mentioned his name as an important royal official.

2. Hazrat Sakhi Sultan Bahoo met Aurangzeb in the mosque of Delhi immediately after meeting Syed Abdul Rehman Jilani. During that meeting, Aurangzeb would most probably have asked him about his purpose of coming to Delhi and Sultan Bahoo must have answered him that he had come to meet Syed Abdul Rehman Jilani. Had Syed Abdul Rehman been a government official, Aurangzeb would have recognized him immediately and would have added him to his special advisors.
3. To cover one's face had never been a tradition of Sarwari Qadri Spiritual Leaders. Covering the face makes a man more prominent, while Sarwari Qadri Murshids never appreciate fame and prefer to remain like a common man. They also remain close to common people instead of rulers.
4. Syed Abdul Rehman Jilani's shrine is in old Delhi at a long distance away from Lahori Gate. Adjacent to the shrine is Shah Abdul Rehman Mosque. This also shows that he did not live inside the fort. Rather, he lived in a common area and blessed common people with his benevolence.

All the above arguments prove that the writer of *Manaqib-e-Sultani* has not researched before writing the above statement about Syed Abdul Rehman Jilani nor did he travel to Delhi to confirm it. He wrote the statement without verification.

"Bagh-e-Sadaat"[47], a book by Syed Tajammal Shah Naqvi Achvi was published in 1934. Its second edition was published in 1947. Nowadays this book is rare, although it is verified that its first edition was published in 1934, as its reference is present in

[47] In the possession of Ghulam Mohammad son of Khalifah Manzoor Ahmad, Uch Sharif, Pakistan

Sharif-ut-Tawareekh which was also published in 1934 after it. On page 61 of *"Bagh-e-Sadaat",* the family lineage of Syed Abdul Rehman Jilani is given as:

- Ghaus-ul-Azam Shaikh Abdul Qadir Jilani
- Syed Abdul Razzaq Jilani
- Abu Saleh Nasar
- Syed Yaseen
- Syed Ahmad Shah
- Syed Abdul Qadir
- Syed Abdul Latif
- Syed Abdul Rehman, commonly known by the name of Bholoo Shah, the Murshid of Sultan Bahoo, buried in Delhi.

This lineage continues as:

- Pir Habib Shah
- Pir Rajab Shah
- Abdullah
- Mohammad Shah
- Pir Allah Bakhsh
- Pir Kareem Shah
- Hazoor Shah
- Noor Shah
- Zaman Shah[48]

The main objection on this lineage record is that Syed Abdul Rehman Jilani has never been known by the name of "Bholoo Shah". In fact Bholoo Shah was another Qadri Saint who lived in 1200 Hijri. His shrine is at a distance of two or three kilometers from the shrine of Syed Abdul Rehman. We can find discussion about him in the old and new Indian history books. All the

[48] His shrine is in the village Tung of Isa Khel District Mianwali, Pakistan. The shrine is deserted and has no attendant nor the people of the area have any knowledge about him. Zaman Shah had three sons (1) Ghulam Shah (2) Daulat Shah (3) Nadir Shah. According to the lineage records of these three sons given in the third edition of *Bagh-e-Sadaat* (1947), their twelve generations had passed then, who lived in Zafarwal, Nankana Sahib, Layyah and its vicinity.

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writers have written his name "Bholoo Shah" except Ghulam Yahya Anjum, who has written his name "Shah Behlan commonly known as Bholoo Shah" in *"Tareekh Mashaikh Qadria" volume III.*

Bholoo Shah was a Majzoob[49] Qadri Saint who migrated to Delhi from Punjab. He was the disciple and Khalifah[50] of Abdul Hamid in Qadri Order. In the book *"Waqiat Dar-ul-Hakumat Dehli" (vol:II)* it is written about him:

- The shrine of Bholoo Shah *(1201 Hijri)*:- It is near the Kabli Darwaza which has been removed now but everyone knows its place. He was a Saint of Qadri Order who died in 1201 Hijri. The graves of his disciple Shah Mohammad Hafeez and his son Shah Ghulam Mohammad are near his shrine. The Urs of Bholoo Shah is held on the 19th of Muharram. **(page 473)**

The book *"Mazaraat-e-Auliya-e-Dehli"* compiled by Mohammad Alam Shah Fareedi, published in 1927 AD. is the first book on the shrines of Delhi. Its second edition was published in 1930. The writer and publisher migrated to Pakistan in 1947. This book was republished in 2006 from Delhi with corrections and additional information by Doctor Hafeez-ur-Rehman Siddiquee. In this book, it is written:

- "Bholoo Shah *(1789 AD)*-Shrine in old Delhi near Kabli Darwaza:- He belonged to Punjab and was the Khalifah of Shah Abdul Hameed in Qadri Order. He also had the privilege of having the company of Maulana Fakhruddin Chishti and Shah Nano. Bholoo Shah was a Majzoob devotee. He died on 20th Muharram 1204 Hijri *(1789 AD)* in the reign of Shah Alam II. His shrine is outside Kabli Darwaza." **(page 157-158)**

In *"Rehnuma-e-Mazaraat-e-Dehli"*[51] it is written about him:

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[49] The devotee who cannot tolerate the effects of Divine Disclosure and loses his senses
[50] Spiritual Successor
[51] Guide of the shrines of Delhi

- He *(Hazrat Bholoo Shah)* was a disciple and Khalifah of Hazrat Shah Abdul Hameed in Qadria Razzaqia Order. He had also benefitted from Hazrat Shah Nano and Hazrat Shah Fakhruddin. He died on 20th Muharram, 1204 Hijri. His shrine is near the railway line, under the left side of the Mithai Bridge *(Lahori Gate 4, Old Delhi 6).* A mosque is also present nearby. Hazrat Shah Hafeez-ur-Rehman was amongst the special disciples of Shah Bholoo, who died on the 30th Ziqa'ad 1236 Hijri during the reign of Akbar Shah II and was buried near his Murshid. Hazrat Shah Ghulam Mohammad was Shah Hafeez-ur-Rehman's son and Khalifah. His grave is at the feet of his father's grave who was also his Murshid. **(page 284-286)**

Ghulam Yahya Anjum writes in *"Tareekh Mashaikh Qadria" (vol:III)*:

- Hazrat Shah Behlan, commonly known by the name of Bholoo Shah, belonged to the Qadria Razzaqia Order. He was the disciple and Khalifah of Shah Abdul Hameed and also benefited from Maulana Fakhruddin Chishti. He was a Majzoob devotee who died on the 19th Muharram, 1204 Hijri *(1789 AD)* and was buried in '*Takya Bholoo Shah*' which is adjacent to Kabli Darwaza in Delhi. His devotees celebrate basant[52] in the spring season at his shrine with great enthusiasm. **(page 291)**

All the above statements prove that the lineage record of Syed Abdul Rehman Jilani given by the writer of *"Bagh-e-Sadaat"* by the name of "Bholoo Shah" is definitely not related to Syed Abdul Rehman Jilani. It is the lineage of Bholoo Shah who migrated to Delhi from Punjab and got spiritual beneficence from Shah Abdul Hameed of Qadria Order. His family remained in Punjab, which is why, his Khalifah Shah Mohammad Hafeez

[52] Basant is a kite festival which marks the spring season and is common in Indo-Pak.

became his successor and the caretaker of his shrine. After Shah Mohammad Hafeez, his son succeeded him. Their graves are also near the grave of Bholoo Shah. The shrine of Syed Abdul Rehman Jilani is situated at Lahori Gate, Sadar Bazar Railway Station, Railway Colony Muslim Waqf Board Quarters, Old Delhi 6, about two kilometers away from Bholoo Shah's shrine.

DISCUSSION ABOUT SYED ABDUL REHMAN JILANI DEHLVI IN INDIAN BOOKS

It is written in *"Mazaraat-e-Auliya-e-Dehli"*:

- He *(Syed Abdul Rehman Jilani)* was amongst the great and influential Saints. He was the disciple and Khalifah of Syed Abdul Jaleel in Qadria Order and was the Murshid of Hazrat Sakhi Sultan Bahoo, who is the famous Saint of Punjab. Syed Abdul Rehman Jilani was a man of Divine Powers and had a miraculous personality. His shrine is in the compound behind the waiting room of railway station Sadar Bazar. He died between the last days of the reign of Shah Jahan and the beginning of Alamgir's reign. The exact date and year of death is not known. **(First edition, published in Dehli, 1927)**[53]

In *"Rehnuma-e-Maqamat-e-Muqaddas Dehli"* it is written about the shrine of Syed Abdul Rehman Jilani Dehlvi:

- "His shrine is adjacent to Sadar Station Delhi. He belonged to the progeny of Syed Abdul Qadir Jilani. He was one of the greatest Saints. The famous Saint of Punjab Hazrat Sakhi Sultan Bahoo was his Khalifah-e-Azam[54]. It was due to his spiritual powers that his shrine was saved by the government during the construction of the road and the railway track. The government also tiled its compound, made an iron fence

[53] The details about Syed Abdul Rehman Jilani are copied from this book by the writers of the later books upon the history of Saints and their shrines.
[54] The Superior Spiritual Successor

around it and made a pavement to reach the shrine." **(Published in 1914 in Dehli)**

Doctor Ghulam Yahya Anjum writes in *"Tareekh Mashaikh Qadria" (vol:III)*:

- Hazrat Syed Shaikh Abdul Rehman Jilani was one of the most eminent Saints of Delhi. His genealogy traces back to Hazrat Shaikh Abdul Qadir Jilani. He was distinguished in piety and mysticism and held a high position in revelations and miracles. Syed Abdul Rehman Jilani received spiritual beneficence of the Qadria way from his Murshid Syed Abdul Jaleel. The Qadria way flourished in and around Dehli due to him. Countless Seekers of Allah became his disciples and he blessed many of them with Khilafat and Ijazat[55]. The famous Saint Hazrat Sakhi Sultan Bahoo was also his disciple. **(Published in 2006 in Dehli)**

In *"Rehnuma-e-Mazaraat-e-Dehli"*, it is written in the context of his shrine:

- Hazrat Abdul Rehman Jilani was the Murshid of the famous Saint of Punjab, Hazrat Sakhi Sultan Bahoo. He was a recognized Saint of Qadria family as well as a man of revelations and miracles. **(Published in Dehli in 2007)**

Bale has written in Oriental Biographical Dictionary that Syed Abdul Rehman Jilani was the son of Abdul Aziz Naqshbandi and his daughter was married to Salman Shikoh who was the son of Dara Shikoh. Doctor Rama Krishna holds the same point of view. However, this seems more like a supposition because Syed Abdul Rehman belonged to Sadaats and all his family, generation after generation, belonged to the Qadri Order. Hence, it is impossible

[55] Khilafat refers to spiritual succession. When a Murshid grants spiritual powers and permission to any of his selected disciples to take further disciples under their bayat and guide them using the spiritual powers then it is said that the Murshid has granted them Khilafat. While Ijazat refers to the permission granted by Murshid to some of his special disciples to give recitals and Ism-e-Allah Zaat to others.

that his father belonged to the Naqshbandi Order. It is also a fact that it was he who migrated to Hind and not his father. This opinion of Bale is not considered authentic by anyone, so none of the old or new writers have ever mentioned it in their books nor does it has any value in Qadri or Sarwari Qadri Order.

We have discussed the complete research of all the Indian and Pakistani writers about Syed Abdul Rehman Jilani Dehlvi, which proves that the Indian writers have been just rewriting what had been published in *"Aasar-e-Dehli"* in 1914 or in *"Mazaraat-e-Auliya-e-Dehli"* in 1927. Whereas, Pakistani writers have been copying the statement of *"Manaqib-e-Sultani"*. No one has ever taken the pain to go to his shrine and research or even confirm the details known about him.

To find the exact details about Syed Abdul Rehman Jilani, it was necessary to research properly and then compile his actual life history. In this context, the most difficult job was to go to India and carry out the research there. In November 2008, I discussed the matter with Asad Khan Sarwari Qadri, the beloved disciple of Sultan Mohammad Asghar Ali. He told me that his friend Mohammad Ilyas's wife belongs to old Dehli. His brother-in-law Mujeeb-ur-Rehman often visits Pakistan. Maybe he could be of some help. Then Asad Khan talked to Mujeeb-ur-Rehman on telephone and asked for assistance in this matter, he agreed. The first step was to search the shrine of Syed Abdul Rehman Jilani in Delhi because Delhi has expanded much now. Mujeeb-ur-Rehman sent us some books about the shrines of Delhi. Through those books, he was guided about the location of the shrine. Even then, it took him two months to find the shrine. He came to know that it was difficult to enter that area as it had been illegally occupied by the people of other religion since 1947. The illegal occupants had encroached the shrine and the land around it.

Mujeeb-ur-Rehman went to the mosque adjacent to the shrine with his mother. There he met Sunni Syed Saleem-uz-Zaman Hashmi son of Hafiz Qari Syed Ahsanullah Hashmi son of Hakeem Syed Abdul Rehman Hashmi. He voluntarily served as the Imam[56] of the mosque as well as the caretaker of the shrine. Mujeeb-ur-Rehman discussed the matter with him in detail. First of all, he complained that no one takes the pain to search the facts about Syed Abdul Rehman Jilani Dehlvi and the writers just copy whatever is written about him in the old books, without verification. When the latest book "*Rehnuma-e-Mazaraat-e-Dehli*" published 2007 was shown to him, he told that the picture of the grave of Syed Abdul Rehman Jilani given in the book was forty years old. However, he promised that he would search his old family records which were in Arabic and Persian and then he would be able to give the exact information in writing.

After a year, he gave all the information to Asad Khan on phone but before he could give anything in writing, he was stricken with paralysis in 2009. He could not move the right side of his body. We waited until he was under treatment. In early 2010 he asked Mujeeb-ur-Rehman to write the available information about Syed Abdul Rehman Jilani, as he thought his last moments had approached. Mujeeb-ur-Rehman could only write in Hindi so it seemed appropriate to get all the information written by him in Hindi and then composed in Urdu.

Mujeeb-ur-Rehman wrote all the information given to him by Saleem-uz-Zaman Hashmi in Hindi and came to Pakistan. Here all the notes were translated and composed in Urdu. He returned to India on 21th February 2010 with those notes and a beautiful sheet specially embellished for the shrine of Syed Abdul Rehman Jilani, on which Ism-e-Allah Zaat was embroidered. He met Syed Saleem-uz-Zaman on 23rd February 2010, who was very ill, and gave him the script. He read and signed that script

[56] Imam refers to the worship leader of a mosque.

and gave it back to Mujeeb-ur-Rehman and permitted him to give it to anyone who asks for it for the sake of research. Syed Saleem-uz-Zaman Hashmi died on 25th February, 2010. Mujeeb-ur-Rehman has added in the script that perhaps Syed Saleem-uz-Zaman Hashmi remained alive for the last few days just to hand over that script to him. On 13th May, 2010 Mujeeb-ur-Rehman came to Lahore and handed over that script signed by Syed Saleem-uz-Zaman Hashmi to Mohammad Asad Khan in the presence of witnesses. Mujeeb-ur-Rehman also wrote all the incidents that took place during the preparation of that script, in Hindi. It was translated there and then in Urdu under his guidance and signed by him. Now this script is in the possession of Mohammad Asad Khan Sarwari Qadri. According to the manuscript written and signed by Saleem-uz-Zaman Hashmi, the life history of Syed Abdul Rehman Jilani is given below.

LIFE HISTORY OF SYED ABDUL REHMAN JILANI DEHLVI

Genealogical Chain

Syed Abdul Rehman Jilani Dehlvi is the descendant of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani. His family lineage reaches Hazrat Ghaus-ul-Azam in the following order:

Syed Abdul Rehman Jilani Dehlvi son of Syed Abdul Qadir son of Sharfuddin son of Syed Ahmed son of Alauddin Sani son of Syed Shahabuddin Sani son of Sharfuddin Qasim son of Mohiyuddin Yahya son of Badaruddin Hussain son of Alauddin son of Shamsuddin son of Saifuddin Yahya son of Zaheeruddin son of Abi Nasar son of Abu Saleh Nasar son of Syed Abdul

Razzaq Jilani son of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani.[57]

Birth

Syed Abdul Rehman Jilani was born in 1024 Hijri *(1615 AD)* in Hama, Syria. His father Syed Abdul Qadir was a dervish and a perfect Saint. He got his early education from his father. At the age of thirty five, he came to Baghdad from Hama and remained in seclusion for three years at the shrine of his great ancestor Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. He was then esoterically ordered by Ghaus-ul-Azam to go to India and meet Syed Abdul Jaleel. At that time, he was thirty eight years of age. On Tuesday, 13th Ziqa'ad 1062 Hijri *(15th October 1652 AD)*, he reached India via Iran and Afghanistan in the reign of Shah Jahan. He met Syed Abdul Jaleel who lived near the River Indus or Burhanpur or Aadilpur and took bayat upon his hands on Monday, 10th Zilhaj, 1062 Hijri *(10th Nov, 1652 A.D)*. Then at his orders, he went to Delhi on Wednesday, 9th Safar, 1063 Hijri *(8th January, 1653 AD)*. Here, he bought some land and built his house and a khanqah where his shrine is situated now. He also built closets for the residence of the disciples on the land around the khanqah and a mosque which is now known as Shah Abdul Rehman Mosque. Present Sadar station and quarters of Muslim Waqf Board are built on his property.

Throne of Divine Guidance and Persuasion

Syed Abdul Rehman Jilani spent his life in anonymity. He never appreciated fame and never went to the royal court or met the rulers or officials. He was the Man of Divine Powers Qadri

[57] This lineage record can be confirmed and matched with the lineage record of Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani which is given on page 146 of this book. Syed Abdullah Shah was the great grandson of Syed Abdul Rehman Jilani and the Spiritual Leader of Sarwari Qadri Order after Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo.

Faqeer[58]. Lacs of people in Delhi and its vicinity benefitted from him spiritually and lacs of people became his disciples. He was a "Qaim Maqam Faqeer" i.e. a Faqeer who benefits people while staying at one place. There is not any evidence that he ever went out of Delhi, once he settled there.

Beauty and Elegance

Syed Abdul Rehman Jilani had wheatish complexion and medium height. His eyes were very beautiful and his face was so luminous with Divine Light that disciples could not fix gaze at his sacred face.

Family

On Monday, 6th Jamadi-us-Sani, 1065 Hijri *(12th April, 1655 AD)* Syed Abdul Rehman Jilani married a woman of Jilani Sadaats, Syeda Zahida Khatoon in Delhi. In 1070 Hijri *(1660 AD)* he had his first son Syed Taj-ul-Arifeen who died of diarrhea in 1075 Hijri *(1665 AD)*. In 1082 Hijri *(1671 AD)* his second son Syed Abdul Aziz[59] was born.

Syed Abdul Rehman Jilani died in 1088 Hijri. His wife died ten years later in 1098 Hijri *(1687 AD)*. The great grandson of Syed Abdul Rehman Jilani and grandson of Syed Abdul Aziz, Syed Abdullah Shah Madni Jilani led the Sarwari Qadri Order after Hazrat Sakhi Sultan Bahoo. His shrine is in Ahmedpur Sharqiah *(East)*, District Bahawalpur, Pakistan.

[58] Faqeer is a mystic who is accomplished in Faqr.

[59] Syed Abdul Aziz migrated to Madina at a young age and settled there. His grandson Syed Mohammad Abdullah Shah Madni Jilani came back from Madina to India *(now Pakistan)* and settled in Ahmedpur Sharqiah, District Bahawalpur. Syed Abdullah Shah got The Divine Trust of Faqr from Sultan Bahoo. His life History is given on page 146 of this book.

Spiritual Lineage

The saintly lineage of Faqr reaches Syed Abdul Rehman Jilani Dehlvi from Hazrat Shaikh Abdul Qadir Jilani in the following order:

Syed Abdul Rehman Jilani was a disciple of Syed Abdul Jaleel who was a disciple of Syed Abdul Baqqa disciple of Syed Abdul Sattar disciple of Syed Abdul Fattah disciple of Syed Najamuddin Burhan Puri disciple of Syed Mohammad Yahya Sadiq Jilani disciple of Syed Abdul Jabbar bin Abu Saleh Nasar disciple of Syed Abdul Razzaq Jilani disciple of Syedna Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani.

Khalifahs

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo was the Superior Spiritual Successor of Syed Abdul Rehman Jilani. The junior successors included Shah Habibullah Qadri and Syed Mohammad Siddique who was also the first caretaker of his shrine.

Death

Syed Abdul Rehman Jilani Dehlvi died in the reign of Emperor Alamgir on Friday night, the 21st of Ramazan 1088 Hijri *(16th November 1677 AD)*.

Urs

Syed Abdul Rehman Jilani's urs had been celebrated on 21st Ramazan with great devotion for a long period. Till now, devotees celebrate his urs on 21st Ramazan.

Shrine

Syed Abdul Rehman Jilani was buried in his apartment. His spiritual successor Syed Mohammad Siddique was the first caretaker of his shrine. Syed Mohammad Siddique died in the reign of Alamgir without having any children. Neither his death date is known nor any information about his grave is available. During the British rule, when a road and a railway track were passed from the land around the shrine of Syed Abdul Rehman and the Sadar railway station was built, the railway track was slightly diverted to keep his shrine safe. A compound was made around the shrine to keep it separate from the railway system.

The Hindus who migrated to India from Pakistan in 1947 after the division of the Sub-continent occupied the vast land adjacent to the shrine of Syed Abdul Rehman Jilani by conspiring with the members of Muslim Waqf Board, just as they had done with the other shrines and Muslim monasteries. Now his shrine is just a small room and Shah Abdul Rehman Mosque is present nearby. All the surrounding land which was actually the property of Syed Abdul Rehman and was a part of his shrine is now in the custody of illegal occupants. Let us discuss with reference to Indian books that how these people encroached the shrines and other properties left by Muslims.

Hazrat Fareeduddin Shah Buland, UP India, writes in "*Rehnuma-e-Mazaraat-e-Dehli*":

- Alas! The holy places and shrines were also badly affected by the division of India. A large number of Muslims migrated to Pakistan. Thousands of shrines and endowed properties were illegally occupied and disfigured. Gradually people forgot their actual history and even their traces were erased. **(pg 7-Published from Delhi in 2007)**

Doctor Mohammad Hafeez-ur-Rehman Siddiquee states in "*Mazaraat-e-Auliya-e-Dehli*":

- During the turmoil of 1947, most of the Muslims migrated to Pakistan and Delhi was occupied by the refugees who migrated from Pakistan. The holy places of Muslims were treated badly and no one was left to look after them. The mausoleums of Qidm Sharif, Shah-e-Mardan, Chirag-e-Dehli and the boundary of mausoleum of Qutbuddin Bakhtayar Kaki were occupied by the immigrants coming from Pakistan. The government forcefully took the main shrine back but the boundary is still occupied by them. Muslims occupied the remaining mausoleums and built their houses in them. The enclosures of these mausoleums were very vast and other Saints were buried inside them. All these enclosures were encroached by people who built their houses and shops in them. A shop is still running in the mausoleum of Shaikh Salahuddin which is in Sawitri Nagar, Shaikh Saraye. A carpenter is working nearby in the shrine of a Saint of the same family. A shop is running in the shrine of Shaikh Suleman Dehlvi which is in the west of Zafar Mahal, in front of the house of Nando fruit-seller. The stone of the grave has been removed. The nearby two shrines are occupied by a Hindu who is using them as his residence, though the domes of these shrines can still be seen. Similarly, houses have been built on all the shrines inside the mausoleums of Hazrat Nizamuddin Auliya.

  The vast land around these mausoleums and shrines was devoted for the graveyards. All this land was occupied by the government. In Delhi, most of the shrines and land for the graveyards are in the custody of D.D.A. *(Delhi Development Authority)*, some are occupied by M.C.D. *(Municipal Corporation Delhi)* and the remaining are possessed by the capitalists. Oberoi Hotel *(a famous hotel of Delhi)* and Delhi Public School are built on the land for graveyard. The small shrines on the land devoted for the graveyard around the mausoleum of Syed Mehmood Najjar Kelokheri are now

being removed inspite of the fact that this land is under the supervision of Waqf Board[60]. Alas! Now the shrines and their lands are not safe even under the supervision of Waqf Board. **(Published from Delhi-2006)**

Following quote of Khawaja Syed Islamuddin Nizami, the caretaker and Imam of Khilji Mosque of shrine of Hazrat Shaikh Nizamuddin Auliya is present in the same book:

- Most citizens of Delhi migrated to Pakistan. The shrines, mausoleums and other Muslim buildings were occupied by the immigrants coming from Pakistan. Afterwards, some of these places were vacated by Maulana Abu-al-Kalam Azad. Meanwhile, epitaphs of most of the shrines were pulled down, as a result it became difficult to recognize the shrines. Houses were also built on most of the occupied shrines.

It is clear from all the statements given above that what happened to the shrines in India after the division of the Sub-continent. Muslim Waqf Board was established for the safeguard of the left over properties of Muslims. This board comprised of the Muslims of that particular religious group which had political domination in India due to its alliance with Congress. That group belonged to the school of thought which is against spirituality and mysticism, that was why they were unaware of the importance of shrines. They lavishly distributed the land of shrines and mausoleums among their relatives. Hence, the Muslim heritage was ruined due to that particular group.

There was also a vast land adjacent to the shrine of Syed Abdul Rehman Jilani which was illegally occupied and houses were built there. That area afterwards became known as "Muslim Waqf Board Quarters Delhi-6". Now there is only a small shrine

[60] Muslim Waqf Board was established for the protection and management of mausoleums, shrines, mosques, graveyards and other properties of Muslims but it became a big mafia itself. The Muslim monuments, shrines, properties devoted for mosques and graveyards were occupied and demolished under its supervision.

and mosque left, the remaining land is in the custody of encroachers. Now they are trying to occupy the shrine as well. The shrine is still in the custody of Muslim Waqf Board but there is no one to take care of the shrine. Syed Saleem-uz-Zaman Hashmi writes in his manuscript:

- I, the humble servant of Sadaats, Syed Saleem-uz-Zaman Hashmi son of Hafiz Qari Syed Ahsanullah Hashmi, live in the vicinity of the shrine of Syed Abdul Rehman Jilani. Now, I am the only caretaker of this shrine, surrounded by the trouble makers and tribulations in this frail part of my life. After the division of the Sub-continent, this area was occupied by the mischief makers and the encroachers. Out of their fear no one visits the shrine. Moreover, there is no superior of the shrine who could inform the people about the facts. The trouble makers are trying hard to capture and demolish the shrine. They have occupied a large land of the shrine but by the Grace of Allah the shrine is safe from them, despite the absence of any supervisor or superior of the shrine.

Address of the shrine: Old Delhi 6-towards the East of Lahori Gate near Sadar Railway Station, Railway Colony, Muslim Waqf Board Quarters, Delhi-6, India.

DIFFERENCE OF OPINION ON BAYAT OF SULTAN BAHOO AT THE HAND OF ABDUL REHMAN JILANI

There is a difference of opinion among the researchers and biographers of Hazrat Sakhi Sultan Bahoo on the matter of his bayat upon the hand of Syed Abdul Rehman Jilani. The argument mostly given in this context is that Sultan Bahoo did not require physical bayat because Prophet Mohammad himself took his spiritual bayat and assigned him to Hazrat Shaikh Abdul Qadir

Jilani for further spiritual training. Moreover, in all his books Sultan Bahoo has used the term "Shaikh-e-Maa" *(our Spiritual Guide)* for Hazrat Shaikh Abdul Qadir Jilani.

Another argument given by them is that Hazrat Sakhi Sultan Bahoo has never mentioned anything about his bayat to Syed Abdul Rehman Jilani in any of his books and it is absolutely improbable that he had benefitted from someone and had not even mentioned him. However, this argument cannot be considered valid because we have many previous examples where the disciple has not mentioned the name of his Murshid in his books. Such as, Ghaus-ul-Azam Shaikh Abdul Qadir Jilani has not mentioned the name of his Murshid Shaikh Abu Saeed Mubarak Makhzoomi in any of his books. Similarly, Syed Habibullah Qadri has not mentioned anything about his Murshid, Syed Abdul Rehman Jilani in his only book *"Sir'rul Habib"*.

Only in *Manaqib-e-Sultani*, the writer has mentioned Sultan Bahoo's bayat upon the hand of Syed Abdul Rehman Jilani under his saintly lineage. Since *Manaqib-e-Sultani* is the first biography of Hazrat Sakhi Sultan Bahoo, so it must be believed as there is no valid reason to reject it.

Now we discuss different opinions of various biographers and researchers in this regard:

- The most surprising point of view is that of Noor Mohammad Kulachvi. He was not only a research scholar, but according to him, he was directly blessed by Sultan Bahoo and claimed to be his spiritual successor. He has also mentioned many of his spiritual meetings with Sultan Bahoo. He has never mentioned anything about his own bayat but his son Faqeer Abdul Hameed Sarwari Qadri *(who is also his successor)* states about the bayat of Faqeer Noor Mohammad Kulachvi in *"Hayat-e-Sarwari"* in the following words:

- "At first, he *(Faqeer Noor Mohammad Kulachvi)* took bayat at the hand of Hazrat Saleh Mohammad, the third superior of the shrine of Sultan-ul-Arifeen Sultan Bahoo. His father took him to the shrine of Sultan-ul-Arifeen when he was very young and requested his Murshid Hazrat Saleh Mohammad to take bayat from him. Hazrat Saleh Mohammad took bayat from him with great kindness. Many years later he *(Faqeer Noor Mohammad Kulachvi)* left college and stayed at the shrine of Sultan Bahoo as a dervish. At that time Hazrat Saleh Mohammad had died and Hazrat Noor Mohammad was the shrine superior. Hazrat Noor Mohammad usually visited Damaan, Dera Ismail Khan. Once he came to Mudi Sharif, Dera Ismail Khan, Faqeer Noor Mohammad Kulachvi also went to Mudi from Kulachi with his father and renewed his bayat at Hazrat Noor Mohammad's hand." **(page 56)**

If Faqeer Noor Mohammad Kulachvi was directly benefitted by Sultan Bahoo through the Awaisi way, then why did he need to take bayat, not even once but twice?

Faqeer Noor Mohammad Kulachvi writes in *Makhzan-ul-Asrar*: "There is not any clue about the physical bayat of Hazrat Sakhi Sultan Bahoo." **(Makhzan-ul-Asrar, pg 259-260)**

On the contrary, when Faqeer Noor Mohammad Kulachvi writes the saintly lineage of Sarwari Qadri Order on page 8 of his book *"Anwar-e-Sultani" (the Punjabi interpretation of Sultan Bahoo's poetry)* he writes the name of Pir Rehman *(Syed Abdul Rehman Dehlvi)* before the name of Hazrat Sakhi Sultan Bahoo, thus contradicting his own statement. Further, Faqeer Noor Mohammad Kulachvi's son Faqeer Abdul Hameed Sarwari Qadri also writes the name of Syed Abdul Rehman Dehlvi before the name of Hazrat Sakhi Sultan Bahoo as "Pir Rehman" in the saintly lineage of Sarwari Qadri Order in his book *"Hayat-e-Sarwari"* on pages 132-133 and 219. This shows that he also admits that Syed Abdul Rehman was the Spiritual Guide of

Hazrat Sakhi Sultan Bahoo. Thus, he also contradicts his father's opinion.

- Doctor Sultan Altaf Ali, who belongs to the family of Hazrat Sakhi Sultan Bahoo, writes in *"Dewan-e-Bahoo"* that Sultan-ul-Arifeen had no need of Murshid. In the foreword of his book *"Sharah Abyat-e-Bahoo*[61]*",* he writes that the Murshid of Hazrat Sakhi Sultan Bahoo was Hazrat Shaikh Abdul Qadir Jilani whom he had frequently referred to as "Shaikh-e-Maa" *(our Spiritual Guide)* in his books. However, in his book *"Mirat-e-Sultani" (Bahoo Nama Kamil)* Doctor Altaf Ali changes his opinion and writes:

- Shaikh Habibullah Qadri said to Sultan-ul-Arifeen Sultan Bahoo, "O Faqeer! I do not have what you want. You should go to my Murshid Syed Abdul Rehman Jilani in Delhi." When Sultan-ul-Arifeen reached Delhi, he found that Syed-ul-Sadaat Hazrat Pir Abdul Rehman Dehlvi was already waiting for him. He at once bestowed the Eternal Treasure upon Sultan-ul-Arifeen. **(page 114)**

In the same book, Professor Sultan Altaf Ali writes the saintly lineage of Sarwari Qadri Order on pages 120 and 121 with the name of Syed Abdul Rehman Dehlvi before the name of Sultan Bahoo, which shows that he admits that Sultan Bahoo had taken bayat upon the hands of Syed Abdul Rehman Jilani.

- In this context, the most rigid opinion is that of Professor Ahmed Saeed Hamdani. He has discussed this matter in detail in his book *"Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo (Hayat-o-Taleemat)*[62]*"* under the topic "*Shaikh-e-Maa Hazrat Sultan-ul-Arifeen ke Murshid*[63]." First, he gives the reference of the following statement of *"Manaqib-e-Sultani"*:

[61] Meaning: Explanation of quatrains of Sultan Bahoo
[62] Meaning: Life and Teachings
[63] Meaning: Our Spiritual Guide-The Murshid of Sultan-ul-Arifeen

- "Hazrat Shah Habibullah Qadri was a famous Shaikh who lived in Garh Baghdad at the bank of River Ravi. Hazrat Sakhi Sultan Bahoo met him. It is said that he took different tests of Sultan-ul-Arifeen but found him better in courage and spiritual strength than his own self. At last, he requested him to go to his Shaikh Syed Abdul Rehman Qadri Dehlvi."

Then he writes:

- "According to the writer of *"Manaqib-e-Sultani"* a dervish Sultan Hameed accompanied Sultan-ul-Arifeen in his journey to Delhi. He belonged to Bhakar and was his Khalifah. When Sultan-ul-Arifeen met Syed Abdul Rehman Jilani, he took him in privacy. Sultan-ul-Arifeen got his 'Eternal Destiny' only in one step. Thus, he found what he desired."

Then contradicting this statement of *"Manaqib-e-Sultani"*, Professor Ahmad Saeed Hamdani writes:

- "The writer of *Manaqib-e-Sultani* considers Syed Abdul Rehman Jilani the Murshid of Sultan-ul-Arifeen and has also given a saintly lineage in accordance. However, before writing the above incident, he has also stated a spiritual experience of Sultan-ul-Arifeen which shows that he got the spiritual beneficence by the Awaisi way and was already permitted by The Holy Prophet through Hazrat Shaikh Abdul Qadir Jilani to guide and persuade men of Allah on the way to righteousness. The writer of *Manaqib-e-Sultani* Hazrat Sultan Hamid had heard the tradition of this spiritual experience from his ancestors, generation after generation. Sultan-ul-Arifeen had this experience while he was awake *(i.e. it was not a dream)*. One day he was standing somewhere in Shorkot, an honorable and dignified rider appeared who held his hand and let him sit on the horse behind him….That

rider was Ameer-ul-Momineen[64] Hazrat Ali bin Abu Talib. *(The proceedings of this incident have been earlier mentioned under the section III "Search for the Divine Truth and Bayat")*. After having presence in The Holy Assembly of Prophet Mohammad and being satiated with the benevolence of the Venerable Companions and the Sacred Family of The Holy Prophet, he was assigned to Hazrat Shaikh Abdul Qadir Jilani, for further guidance."

In *"Risala Roohi Sharif"* when Sultan-ul-Arifeen mentions the names of The Seven Divine Sultan-ul-Faqr Souls, he writes about Hazrat Shaikh Abdul Qadir Jilani:

"یکے روحِ شیخِ ما، حقیقت الحق، نورِ مطلق، مشہود علی الحق، حضرت محبوبِ سبحانی"

Meaning: "One of these souls is our Shaikh *(Spiritual Guide)* The True Divine Self, Absolute Celestial Light, The Perfect Manifestation of Eternal Reality and The Beloved of Allah Hazrat Shaikh Mohiyuddin Abdul Qadir Jilani."

If this revelation is compared to the tradition of Sultan-ul-Arifeen's meeting with Syed Abdul Rehman Jilani, then the contradiction between the two becomes obvious. If The Divine Lights of Essence were directly bestowed upon Sultan-ul-Arifeen and was given the authority by The Glorious Spirits to guide people towards righteousness, then getting 'Eternal Destiny' from any other Spiritual Guide makes no sense. He had already reached the status where he himself held the position of the Perfect Spiritual Guide."

Professor Ahmad Saeed Hamdani proceeds as:

- It is also written in *Manaqib-e-Sultani* that since Sultan-ul-Arifeen Sultan Bahoo was a born Saint, he had complete knowledge of The Divine Secrets by birth. Moreover, Sultan-

[64] Title of the three Caliphs of Muslims i.e. Hazrat Umar, Hazrat Usman and Hazrat Ali Razi Allah Anhum

ul-Arifeen himself says, “I had no time to get outward education or do hard mystic prayers due to the excess of luminous effects of revelations of The Divine Essence. I am always absorbed in The Divine Oneness and busy in enjoying the pleasure of The Divine Company.” If he did not need outward education or superagotary prayers, then, he did not require an outward Murshid as well. It seems that just like in the age of cultural deterioration, modern members of different fields and circles were left with following and unnecessarily emphasizing upon the superficial rules only, similarly, in mysticism, the importance of physical form of connectivity was unnecessarily enhanced. If someone did not have a teacher in poetry, he was considered untaught. Likewise, in mysticism, if someone was not attached to an outward Spiritual Guide he was considered misguided. As far as Hazrat Sultan-ul-Arifeen is concerned, he did not care about this rule at all nor did he mention anything about Habibullah Shah or Syed Abdul Rehman Qadri in any of his books. However, he often mentions about getting benefit through the Awaisi way and his above discussed spiritual experience. Perhaps his descendants found it necessary to attach him to some traditional saintly lineage due to the specific cultural background of their age. So, they had to give reference of any living Murshid.” **(page 46-50)**

- Mumtaz Baloch writes in *“Hoo Dey Bait*[65]*”*:
  - “Hazrat Sultan-ul-Arifeen’s bayat upon the hand of Syed Abdul Rehman Dehlvi is merely a presumption which has no connection with reality.” **(page 61)**

It should be remembered that Mumtaz Baloch is just a research scholar. Whatever he writes about Faqr in his books is limited to superficial knowledge only. He has written the above statement

[65] Meaning: The quatrains of Hoo

just on the basis of those statements of Sultan Altaf Ali, Professor Ahmad Saeed Hamdani and Faqeer Noor Mohammad Kulachvi in which these respected persons appear to be against Sultan-ul-Arifeen's outward bayat.

Maulvi Mohammad Din Gujrati published a booklet on Sultan-ul-Arifeen in 1927. Even after searching hard, it could not be found but its particular statement which we needed is quoted in Professor Ahmad Saeed Hamdani's book *"Sultan-ul-Arifeen Hazrat Sultan Bahoo, Hayat-o-Taleemat"* on page 49. This statement supports our argument which we will discuss later. Here we are quoting the exact statement:

- Maulvi Mohammad Din Gujrati has considered that the relation between Hazrat Sultan-ul-Arifeen and Pir Abdul Rehman Qadri was limited to delivering an inspiration only. He narrates, "Pir Abdul Rehman Qadri held the hand of Sultan-ul-Arifeen and took him in his apartment and said to him, 'Indeed! You are rich with the Benevolence of Divine Oneness, The Holy Prophet's sacred hand is upon your hand and you are guided by Hazrat Piran-e-Pir Dastgeer[66].' After getting this Divine Inspiration, Hazrat Sakhi Sultan Bahoo came to the market of Delhi and blessed the people with his Divine Attention. Thus, all the shopkeepers and other people got ecstatic."

My Murshid, Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali belonged to the family of Sultan Bahoo. He was The Perfect Spiritual Guide, Possessor of The Divine Trust and stationed at the venerable grand status of Sultan-ul-Faqr. He used to say:

- "Sultan-ul-Arifeen's physical bayat to Syed Abdul Rehman Jilani was amongst the requirements of Faqr. So, he met Syed Abdul Rehman only once, took bayat and returned

[66] Title of Hazrat Shaikh Abdul Qadir Jilani, meaning: "Saint of all the Saints and the one who helps and patronizes in all the matters"

because in Faqr outward bayat is necessary. If he had not taken bayat at the hand of Syed Abdul Rehman Jilani, then the chain of Sarwari Qadri Order which reaches Syed Abdul Rehman Jilani from Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani in a continuous manner would have broken and Sultan-ul-Arifeen would not have become a linked Spiritual Guide of this chain."

He further said, "Syed Mohammad Bahadur Ali Shah got the complete spiritual beneficence and the Treasure of Faqr during his forty years stay at the shrine of Hazrat Sultan Bahoo. When he became accomplished in all the branches of inward knowledge, he was esoterically ordered by Sultan Bahoo to take bayat of Pir Mohammad Abdul Ghafoor Shah." He also used to add that his Murshid Sultan Mohammad Abdul Aziz wanted to go to Baghdad to take bayat at the hand of the descendants of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Syed Pir Mohammad Bahadur Ali Shah requested Hazrat Sultan Bahoo to take Sultan Abdul Aziz's bayat spiritually as he belonged to his progeny, but Hazrat Sultan Bahoo ordered Sultan Abdul Aziz to take physical bayat at the hand of Syed Bahadur Ali Shah. In Faqr, it is necessary to take bayat to a living Spiritual Guide.

My beloved Murshid used to recite a "Silsila Sharif" *(Names of all the Sarwari Qadri Spiritual Leaders in order of their appearance in the world)* while taking bayat from the disciples. It starts from The Holy Prophet, reaches Hazrat Ghaus-ul-Azam, then reaches Syed Abdul Rehman Dehlvi in a properly linked order, then continues till his Murshid Sultan Mohammad Abdul Aziz. In that Silsila also, Syed Abdul Rehman Dehlvi's name comes before the name of Sultan-ul-Arifeen Hazrat Sultan Bahoo. I also recite the same Silsila with an addition of two verses which are about my beloved Murshid.

In all the books published from India e.g. *Aasar-e-Dehli, Rehnuma-e-Mazaraat-e-Dehli, Mashaikh-e-Qadria, Mazaraat-e-*

Auliya-e-Dehli and in many other books, wherever the name of Syed Abdul Rehman Jilani is mentioned, it is written alongside that he was the Murshid of Punjab's famous Saint Hazrat Sakhi Sultan Bahoo.

All the research scholars who are against Sultan-ul-Arifeen's physical bayat, have their own view points based upon their own knowledge and the books available. Our research is not meant to contradict them. Rather, it is meant to proceed their work. Although it must be stated respectfully that a research scholar just tries to find the truth and it is possible that his research proves to be wrong. In Faqr, it is necessary to cover the spiritual journey under the guidance of the Perfect Murshid by doing the Zikr *(invocation)* and Tasawur *(contemplation)* of Ism-e-Allah Zaat. One understands the reality after the completion of the journey. It is impossible to know the reality just on the basis of superficial knowledge.

Here I quote my own experience about understanding the mystic knowledge. I took bayat in 1998. When I read the first page of Hazrat Sultan Bahoo's book *Ain-ul-Faqr* I understood it differently but as time passed and I covered my spiritual journey, this very first page gave me a new knowledge every time I read it, what could be said about the whole book. That is why Sultan-ul-Arifeen has declared on the same page that "This book is a perfect guide for a beginner as well as for the proficient." So, in the way of Faqr, outward knowledge and intelligence are useless just like a lame horse. If The Divine Secrets could be known merely through outward knowledge then there was no need of a Spiritual Guide or the way of Faqr itself, only Shariah and apparent knowledge would have been enough. Yet, we agree that these scholars are right as far as their apparent knowledge is concerned, because Sultan-ul-Arifeen himself states that:

1. Sarwari Qadri is actually the one who takes bayat at the hand of Prophet Mohammad. All the evil and immoral behaviors

are removed from his self and he is blessed with The Divine Favour to adopt the way of Shariah of Mohammad. **(Mahak-ul-Faqr Kalan)**

2. Some Sarwari Qadris own such elite status that they are directly blessed with the benevolence of The Holy Prophet. Then, he assigns them to Hazrat Mohiyuddin Shah Abdul Qadir Jilani who blesses them in such a way that they are never separated from him even for a single moment. **(Mahak-ul-Faqr Kalan)**

Those who have rejected the physical bayat of Sultan Bahoo have given the argument that Sultan Bahoo got beneficence through the Awaisi way. Awaisi way is the spiritual way in which a devotee gets spiritual beneficence directly from The Holy Prophet or from some Saint who is not physically alive. There are three kinds of the Awaisi way:

1. The great people who have to adorn the Throne of Divine Guidance and Persuasion must take physical bayat despite being benefitted from The Holy Prophet through the Awaisi way because they have to be the Murshid-e-Itesal i.e. they should have esoteric as well as exoteric link with the chain or series of Spiritual Guides of a specific spiritual order. The fact that Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, despite being a born Saint, took bayat at the hand of Abu Saeed Mubarak Makhzoomi, supports our argument. Ghaus-ul-Azam's grand status among all Saints is so high that his foot is at the neck of all of them and he took bayat upon the hands of The Holy Prophet on the night of Meraj[67] *(ascension to Allah).* Without his benevolence no one can find even the fragrance of Faqr. He also found the complete spiritual treasure through the Awaisi way, as explained by Hazrat Shah Waliullah Muhadas Dehlvi in his book *Hamma'at*:

[67] As mentioned by Hazrat Sultan Bahoo in *"Ain-ul-Faqr"*

- "After Hazrat Ali, a series of sacred Sufis and Saints began. The most powerful and superior among all the Saints and the one who travelled the mystic path with utmost excellence through the actual Awaisi way is Shaikh Abdul Qadir Jilani."

This proves that Ghaus-ul-Azam Shaikh Abdul Qadir Jilani found everything through the Awaisi way. Sultan-ul-Arifeen considers him his Spiritual Guide and calls him "Shaikh-e-Maa" *(our Murshid)*. Although, he had got everything through the Awaisi way, even then he had to take bayat upon the hands of Hazrat Shaikh Mubarak Makhzoomi. His bayat has never been controversial and is stated in the books of Mysticism with confirmed and authentic traditions. It is related that Ghaus-ul-Azam met his Murshid Hazrat Shaikh Abu Saeed Mubarak Makhzoomi only once, he gave him the Khirqa[68] and that was all. Shaikh Abdul Qadir Jilani immediately started persuading and guiding the Seekers of Allah on The Divine Path. Sultan Bahoo's bayat followed the same pattern. He met his Murshid only once and found the complete spiritual treasure in just one meeting because he had already completed his spiritual journey through the Awaisi way. The statement of Maulvi Mohammad Din Gujrati referred above, supports our argument.

In order to hold The Throne of Divine Guidance and Persuasion it is necessary to have physical bayat, because in Faqr a system of spiritual chains has been established which reaches step by step to The Holy Prophet. Every Perfect Spiritual Guide should be a Murshid-e-Itesaal i.e. he should be the link of this chain and this chain and linkage should not break anywhere, unless it reaches The Holy Prophet through Hazrat Ali. If this linkage is broken anywhere in between, a great disorder and trouble can arise because then it would be very easy for any wicked person to creep in this saintly series and claim the Throne of Divine

[68] Khirqah is a cloak which used to be a symbol of bayat in early Sufi days. It also symbolizes honour.

Guidance and Persuasion saying that he has been blessed by The Holy Prophet directly through the Awaisi way and that he does not need to take bayat of any Murshid. If someone claims this, he is an absolute liar and must be punished. Such evil persons falsely claim sainthood, just as people falsely claim prophethood or claim to be the Imam Mehdi. Nowadays, such fraud and fake so called spiritual guides are found everywhere who refuse physical bayat and claim that they have been directly blessed or are born or hereditary Saints.

The physical bayat of Hazrat Shaikh Abdul Qadir Jilani and Sultan Bahoo was to fulfill the above mentioned requirement, as they had to hold The Throne of Divine Guidance and Persuasion and benefit lacs of people of their age, and their spiritual order has to continue till the Doomsday. Their physical bayat was necessary also because it had to serve as an example so that in future no one could claim that he is permitted to hold The Throne of Guidance and Persuasion by The Holy Prophet through the Awaisi way.

Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani says:

- "The chain of Faqr of the great Spiritual Guides reaches Hazrat Ali in a continuous manner and then from Hazrat Ali who is the doorway to knowledge, reaches Prophet Mohammad who is the core of knowledge. They invite people towards Allah with wisdom." **(Sir'rul Asrar-Chp:5)**

This statement supports our argument that to hold The Throne of Divine Guidance and Persuasion, it is necessary for a Saint to be a Murshid-e-Itesaal and formally linked with the chain of spiritual lineage. Although, sometimes it also happens that the Spiritual Leader of the Order could not find a Seeker capable enough to be entrusted all the spiritual powers to run the Order, so he has to leave this world without transferring his spiritual powers to anyone. After his death, when Allah sends some competent Seeker, then he transfers his powers to him from his

shrine and the chain continues again from where it was temporarily interrupted. In this manner, there remains no gap or space between the links of the chain. We can find two such examples in the history of Mysticism and Spirituality. One is in the Naqshbandi Order and other is in the Sarwari Qadri Order. In Naqshbandi Order, Hazrat Abu-al-Hassan Khirqani was born eighty seven years after the death of his Murshid Hazrat Bayazid Bastami. When he reached his mature age, he did hard mystic struggle at the shrine of Hazrat Bayazid Bastami for twenty years. Then, Hazrat Bayazid transferred him his spiritual powers to continue his Order.

In the Sarwari Qadri Order, Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo died in 1102 H without transferring The Divine Trust to anyone. Eighty four years after his death, Sultan-ul-Tarikeen Syed Mohammad Abdullah Shah Madni Jilani was born in Madina. He remained secluded for twelve years at the sacred shrine of Prophet Mohammad. Then after getting spiritual training from Hazrat Ghaus-ul-Azam, he reached the shrine of Hazrat Sakhi Sultan Bahoo in 1241 H. Hazrat Sultan Bahoo transferred him The Divine Trust of Faqr, then the Sarwari Qadri Order continued again from where it had stopped.

2. The second Awaisi way is the one in which the benefiter does not have to hold The Throne of Guidance and Persuasion but is destined to perform some important responsibility related to the religion or Ummah. For example, Allama Iqbal got the spiritual beneficence from the soul of Maulana Jalaluddin Rumi through the Awaisi way. Although, Allama Iqbal had taken bayat in the Qadri Order when he was young but he never mentioned the name of his outward Murshid in his poetry. Rather he considers Maulana Rumi his actual Murshid.
3. The third Awaisi way is that, whereby a Seeker is given the preliminary spiritual guidance at the beginning of his journey

towards Allah and then he is sent to the alive Murshid for further guidance. A Seeker may or may not know it.

It is hoped that this research would clarify many misconceptions about the physical bayat of Hazrat Sakhi Sultan Bahoo.

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THRONE OF DIVINE GUIDANCE AND PERSUASION

After his physical bayat, Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo returned from Delhi and started executing his duty of guiding and persuading people towards righteousness. From that day onwards, The Divine Radiance and Theophanies became so obvious from his self that hundreds of people found Divine Closeness just by his single glance.

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo has defined an independent Faqeer as compared to the conventional Murshids and shrine superior Shaikhs that:

- "An independent Faqeer is not bounded by rules and regulations and is free from all the constraints. First, he is not bound to stay at one place. Second, his benefit continues in every condition and in every direction. Usually, he distributes the bounty of Faqr among common people while travelling from place to place."

Hazrat Sakhi Sultan Bahoo travelled all his life to educate and guide people on the path of Faqr and distributed the treasure of The Divine Love and Knowledge among common people. He did this on Allah's commandment, as he says:

نفس را رسوا کنم بہر از خدا
ہر ہر درے قدمے زنم بہر از خدا

Meaning: I disgrace my nafs *(baser self)* by begging door to door just to obey and please my Allah. **(Noor-ul-Huda Kalan)**

Usually, he travelled towards the Valley of Soon Sakeser, Multan, Dera Ghazi Khan, Dera Ismail Khan, Sindh and Balochistan for

guiding and persuading people towards Faqr. The details about his travels cannot be found in any book or writings of other Saints because he always remained away from the centers of culture and education of his age and never met any writer. His visit to Delhi has also been mentioned only once. He distributed the treasure of Ism-e-Allah Zaat mostly among the common villagers and these villagers continued and promoted his teachings.

While travelling he often blessed any person on the way with Divine Closeness by his single glance. Emperor Shah Jahan had granted a grand property to his father Bazayed Mohammad which included vast land, a fort of bricks and several wells. Although the property was very vast and needed proper care but Sultan-ul-Arifeen was completely indifferent towards it. He used to leave home whenever The Divine Ecstasy overcame him. Sultan Hamid Ali writes in *"Manaqib-e-Sultani"*, "Sultan-ul-Arifeen never indulged himself in worldly jobs or relations. He tried to plough the fields twice but both of the times the passion of Divine Love overcame him to the extent that he left the bullocks there and then and went to the jungles and mountains absorbed in The Divine Vision, Theophanies and Revelations."

Sultan-ul-Arifeen was a Murshid Kamil Akmal Noor-ul-Huda[69]. He had the power to take a devotee to the position where he was blessed with The Divine Vision and Union by his spiritual attention, persuasion and education so much so that the devotee did not require any other hard mystic prayers, Zikr *(invocation)* or fikr *(meditation)*.

Sultan-ul-Arifeen spent all his life wandering in the search of the Seekers of Allah and then taking them to The Divine Oneness, as he was ordered from the court of The Holy Prophet to execute the duty of guiding the people.

[69] A Perfect Spiritual Guide having The Divine Light of Guidance

TITLE SULTAN-UL-ARIFEEN AND SPIRITUAL STATUS SULTAN-UL-FAQR

TITLE SULTAN-UL-ARIFEEN

Hazrat Sakhi Sultan Bahoo is known by the title of "Sultan-ul-Arifeen" among all the Auliya *(Saints)* and Arifeen *(Knowers)*. Sultan-ul-Arifeen literally means 'The King of The Knowers of Allah'.

CLAIMANTS OF THE TITLE "SULTAN-UL-ARIFEEN

When Hazrat Sakhi Sultan Bahoo became known in the world by the title of "Sultan-ul-Arifeen", some fake spiritual guides and fraudulents all over the world, specially in the Sub-continent and Jammu Kashmir, started using this title with their names. Followers and devotees of some Saints also attached this title with that Saint's name. It should clearly be understood that the title "Sultan-ul-Arifeen" is specific only for Hazrat Sakhi Sultan Bahoo. Only he truly and factually deserves and owns this title, others are just imitators.

SPIRITUAL STATUS "SULTAN-UL-FAQR"

He is stationed at the most elevated and highest status of "Sultan-ul-Faqr." He expounds in his famous writing *Risala Roohi Sharif* about the status of Sultan-ul-Faqr that:

بدان کہ چوں نورِ احدی از حجلۂ تنہائی وحدت بر مظاہرِ کثرت ارادہ فرمود، حُسنِ خود را جلوہ بصفائی گرم بازاری نمود۔ بر شمع جمال پروانۂ کونین بسوزید و نقابِ میمِ احمدی پوشیدہ صورتِ احمدی گرفت و از کثرتِ جذبات و ارادات، ہفت بار بر خود بجنبید و آزاں ہفت ارواحِ فقرا باصفا، فنا فی اللہ، بقا باللہ، محوِ خیالِ ذات، ہمہ مغز بے پوست، پیش از آفرینشِ آدم علیہ

السلام ہفتاد ہزار سال غرقِ بحرِ جمال بر شجرِ مرآۃ الیقین پیدا شُدند۔ بجز ذاتِ حق از ازل تا ابد چیزے نہ دیدند و ماسوی اللہ گاہے نشنیدند، بحریم کبریا، دائم بحر الوصال لا زوال، گاہے جسدِ نُوری پوشیدہ بہ تقدیس و تنزیہہ می کوشیدند و گاہے قطرہ در بحر و گاہے بحر در قطرہ، وردائے فیضِ عطا "اِذَا تَمَّ الْفَقْرُ فَهُوَاللّٰهُ" بَر اِیشان۔ پَس بحیاتِ ابدی و تاجِ عزِ سرمدی "اَلْفَقْرُ لَا یُحْتَاجُ اِلٰی رَبِّهٖ وَلَا اِلٰی غَیْرِهٖ" معزز و مکرّم از آفرینشِ آدم علیہ السلام و قیامِ قیامت ہیچ آگاہی ندارند و قدمِ ایشاں بَر سرِ جملہ اولیاء و غوث و قطب۔ اگر آنہا را خُدا خوانی بجاؤ اگر بندۂ خدا دانی روا۔ عَلِمَ مَنْ عَلِمَ۔ مقامِ ایشانِ حریمِ ذاتِ کبریا و از حق ماسوی الحق چیزے ناطلبیدند و بدُنیائے دنی و نعیمِ اُخروی، حور و قصور، بہشت، بکرشمۂ نظر ندیدند و ازاں یک لمعہ کہ موسیٰ علیہ السلام در سراسیمگی رفتہ و طُور در ہم شکستہ، در ہر لحہ و طرفۃ العین ہفتاد ہزار بار لمعاتِ جذباتِ انوارِ ذات بر ایشاں وارد و دم نہ زدند و آہے نہ کشیدند وَ هَلْ مِنْ مَّزِیْدٍ می گفتند و ایشاں سلطان الفقر و سیّد الکونین اند۔

Meaning: Know! When the Noor-e-Ahadi *(Divine Light of The One)* getting out of His isolated Oneness intended to manifest Himself in multiplicity, He graced *(all the worlds)* with the splendid sight of His Pure Divine Beauty. Both the realms started burning like a moth on the candle of His Flaming Beauty. Then, the Noor of احد Ahad concealed in the veil of م or 'M' of احمد Ahmad and manifested Himself as احمد Ahmad. He then shook Himself seven times due to abundance of The Divine Passionate Will and with that seven purgated souls of Fuqara, annihilated in Allah, immortal with Allah, absorbed in The Divine Vision, all core without any flesh or body, drowned in the unfathomed ocean of The Divine Beauty appeared on The Divine Eternal Tree of Pure Transparent Belief seventy thousand years before the birth of Adam. Neither they saw anything except The Divine Essence since pre-existence till eternity, nor they heard anything other than Allah. They ever remained such an ocean of Union in The Divine Sanctuary which has no decline. At times, they endeavoured in glorification and purgation with their body of Noor. Sometimes they are a drop in the ocean and sometimes the ocean in a drop. They are blessed with the cover of Beneficence of اِذَا تَمَّ الْفَقْرُ فَهُوَاللّٰهُ *(when Faqr is accomplished that is Allah)*. Hence, they have got eternal life and are honoured and exalted with the Crown of اَلْفَقْرُ لَا یُحْتَاجُ اِلٰی رَبِّهٖ وَلَا اِلٰی غَیْرِهٖ *(Faqr*

demands nothing from Allah or anyone other than Allah). Neither they are aware of the birth of Prophet Adam nor about the occurrence of the Doomsday. They have their steps on the heads of all the Saints, Ghaus and Qutbs *(i.e. Saints of the highest cadre)*. It is absolutely correct to call them Allah and if they are called Men of Allah, it is fine as well. This secret is known only to those who recognized them. Their station is The Divine Sanctuary of The Magnificent. They never asked anything from Allah except Allah Himself. They never paid heed towards the petty world, the blessings of the hereafter or the houries and castles of the heaven. The single Tajalli *(Divine Disclosure)* with which Prophet Moses got perplexed and the Mount Sinai crushed into pieces, the same Theophanies of Passion of The Essence fell upon them seventy thousand times every moment, yet they do not object and lament. Rather they say هَلْ مِنْ مَّزِيْد *(Is there any more!)*. They are the Sultan-ul-Faqr *(King of Faqr)* and Syed-ul-Kaunain *(Lord of all the worlds)*. **(Risala Roohi Sharif)**

These are seven sacred souls. While revealing their names Hazrat Sakhi Sultan Bahoo expresses:

یکے روحِ خاتونِ قیامت (رضی اللہ تعالیٰ عنہا)، یکے روحِ خواجہ حسن بصری (رضی اللہ عنہٗ)، یکے روحِ شیخ ما حقیقت الحق، نورِ مطلق، مشہود علی الحق، حضرت سیّد محی الدین عبدالقادر جیلانی محبوب سبحانی (رضی اللہ عنہٗ) و یکے روحِ سلطانِ انوار سرّ السرمد حضرت پیر عبدالرزاق فرزند حضرت پیر دستگیر (قدس سرّہٗ العزیز) و یکے روحِ چشمہ ءِ چشمانِ ھاھویت، سرِّ اسرارِ ذاتِ یَاھُو فنا فی ھُو فقیر باھُو (قدس اللہ سرُّہٗ) و دو روحِ دیگر اولیاء۔ بحرمتِ یمنِ ایشاں قیامِ دارین۔ تا آنکہ آں دو روح از آشیانہ ءِ وحدت بر مظاہرِ کثرت نخواہد پرید، قیامِ قیامت نخواہد شد۔ سراسر نظرِ ایشاں نورِ وحدت و کیمیائے عزت بہر کس پرتو ءِ عنقائے ایشاں اُفتاد، نورِ مطلق ساختند، احتیاجے بریاضت و وردِ اورادِ ظاہری طالبان رانہ پرداختند۔ (رسالہ روحی شریف)

Meaning: One of them is the sacred soul of the Queen of the Doomsday *(Hazrat Fatima Razi Allah Anha)*. One is the sacred soul of Khawaja Al-Hassan of Basra Razi Allah Anhu. One is the sacred soul of our Spiritual Leader, The Divine Reality, The Absolute Noor, The exact Manifestation of Haq, The Beloved of

Allah Hazrat Syed Mohiyuddin Abdul Qadir Jilani Razi Allah Anhu. One is the sacred soul of The Sultan of Divine Lights and The Secret of Eternal Divine Self Hazrat Abdul Razzaq who is son of Hazrat Shaikh Abdul Qadir Jilani. One is the soul of The Fountain Head of the Sight of HaHooiyat, The Secret of Secrets of The Divine Essence annihilated in Hoo Faqeer Bahoo. Two among them are the souls of other Saints. The stability of both the worlds owes to their favour. Unless these two souls manifest into the world of diversity, coming out of the abode of Oneness, the Doomsday would not occur. Their sight is Absolute Noor of Oneness and the alchemy of Honour. On whomsoever the reflection of their hidden Reality is cast, his whole being is transformed into Absolute Noor. They do not need to engage their disciples in the struggle of apparent daily recitals and mystic exercises. **(Risala Roohi Sharif)**

THE REALITY OF SULTAN-UL-FAQR

Sultan-ul-Faqr is a form of The Divine Light which is annihilated in Allah and has gained Eternal Nearness and Union with Allah as well as eternal presence in The Holy Assembly of Prophet Mohammad.

Sultan-ul-Faqr Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo states about the Reality of Sultan-ul-Faqr:

- The Holy Prophet intimately met Sultan-ul-Faqr in The Court of Allah at the night of Meraj *(Ascension to Allah)* and embraced Faqr. As he became one with Faqr, The Essence of The Holy Prophet transformed into Faqr. **(Jamay-ul-Asrar)**
- When The Holy Prophet went for Meraj, he mounted the Burraq[70]. Hazrat Jibrael then showed him eighteen thousand kinds of creatures of both the worlds, adorned and decorated in every way, but The Holy Prophet did not pay any heed to

[70] A heavenly Pegasus, Lightning horse

them. As Allah says: مَا زَاغَ الْبَصَرُ وَ مَا طَغٰى Meaning: "His eye neither deviated *(from The Vision of Allah)* nor violated the *(fixed)* limit." **(Al-Najam)**

The same situation was maintained throughout all the higher and lower stations. Hence, he reached Qab-a-Qausain[71] and there was only a thin veil like the membrane of an onion left between the two. When the Beloved came absolutely nearest, there was The Divine Call, "O' My Beloved! I sacrificed both the worlds upon you and let you have the view of the eighteen thousand realms of both the worlds. So which thing you liked the most in these worlds that would be granted to you." The Holy Prophet replied, "O' Allah! Confer Faqr upon me because nothing has got such nearness and annihilation in You as Faqr has and such degree of closeness to you cannot be attained through anything else." The same 'Faqr' is Sultan-ul-Faqr. The person who beholds Faqr in his inward as well as outward, becomes Man of All Powers and The Mohammadan status dominates him. **(Jamay-ul-Asrar)**

❖ Allah said, "O' Mohammad! I conferred the status of 'Sultan-ul-Faqr' upon you and your Sacred Family as well as upon the Fuqara[72] of your Ummah and your pure and pious followers." The Holy Prophet thanked Allah a thousand times. **(Jamay-ul-Asrar)**

THE GRANDEUR OF SULTAN-UL-FAQR

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo states about the grandeur and glory of Sultan-ul-Faqr in his Persian writings as:

❖ The Divine Light of Sultan-ul-Faqr is more lustrous than the sun and its fragrance is more pleasant than the fragrance of musk, rose, amber and scent. The man who sees Sultan-ul-Faqr

[71] The extreme Nearness to Allah
[72] Plural of Faqeer, Mystics

in his dream becomes heedless to everything and The Holy Prophet himself takes bayat from that lucky one and instructs him spiritually. My words are according to my own experience. **(Kaleed-ul-Tauheed)**

- There is only one among thousands of Seekers, who attains the complete knowledge of Sultan-ul-Faqr and gains The Union of The Exact Divine Beauty. Thus, it is clear that some people adopt Faqr only superficially. Among the numerous Seekers, only one reaches the highest level of Faqr. Faqr is a Noor which bears the name of "Sultan-ul-Faqr." One who gains it, remains in the Eternal Presence of Allah and is the Dearest of Allah. **(Ameer-ul-Kaunain)**
- Only he gets the company of Hazrat Khidr[73] who meets the spiritual Khidr. "Sultan-ul-Faqr" is the real spiritual Khidr. The one who meets this spiritual Khidr, forgets the worldly knowledge because his inward is repleted with the Theophanies of the esoteric knowledge, the Light of Divine Knowledge and The Oneness of Allah to such an extent that he ever remains engrossed in The Divine Presence and Union. **(Mahak-ul-Faqr Kalan)**
- Only that person is familiar to the levels of Faqr who has approached Faqr, enjoyed the pleasure of its Nearness, adopted Faqr completely and witnessed Sultan-ul-Faqr with his own eyes. **(Asrar-e-Qadri)**
- It is the speciality of the "Sultan-ul-Faqr" to imprison the giant and evil king of 'nafs'[74] forever in the confinement of annihilation in Allah by fastening the chains of the Quran and its exegesis, Hadith, Divine Knowledge and the enlightenment of the conscience, around its neck. **(Kaleed-ul-Tauheed Kalan)**
- The person who wants to approach the Ocean of The Divine Oneness and have Eternal Presence in The Holy Assembly of Prophet Mohammad as well as to meet Sultan-ul-Faqr,

[73] Who shows the way to the forgetfuls
[74] Inner baser self which keeps a person away from Allah by trapping him in worldly desires

should know that there are almost thirty crore thirty lac hair on the body of a man and every hair bears a dwelling of the devil, a castle of lust and a root of the desires of nafs. The person who does not renounce the love of the world from his heart, can neither find Divine Nearness nor Eternal Presence. **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo states about the true Seeker:

- When the Seeker truly follows the path of Faqr and witnesses all the stations of renunciation of the world, trust upon Allah, acceptance and submission to Allah's Will, detachment from outer world, isolation, annihilation, immortality and Union with Allah, then he gains presence in The Holy Assembly of Prophet Mohammad and the privilege of meeting with Sultan-ul-Faqr, Saints and the Prophets in his dream. **(Kaleed-ul-Tauheed Kalan)**
- Fana Fillah[75] is the extreme station of Faqr which can neither be achieved by intellect and cleverness nor by invocation and meditation. Although, if the Murshid Kamil wishes, he can either take the Seeker to the Court of The Holy Prophet or to The Divine Presence of the station of annihilation in Allah or sometimes in the company of Fana Fillah "Sultan-ul-Faqr." The Seeker, for whom all these three levels become one, becomes accomplished Faqr. **(Aqal-e-Baydar)**
- When the Seeker, exceeding from the levels of complete submission and surrender to Allah, reaches the level of Divine Nearness and Oneness, a Form of Divine Light appears from The Divine Presence and Nearness. This Form is more beautiful than the houries of the paradise, enlightened by The Divine Lights and enflamed by the observation of the Theophanies of The Divine Vision, Knowledge and Love. Its name is "Sultan-ul-Faqr." This Form embraces the sensible Lover with which he becomes immortal and indifferent to all

[75] Annihilation in Allah

the desires, from head to toe. Then, there remains no grief and sorrow of the world or the hereafter in his being. **(Noor-ul-Huda Kalan)**

- ❖ No one can ever reach the levels of Faqr, even if he has been exhausted in doing hard mystic exercises, unless the special Form of The Divine Secret i.e. "Sultan-ul-Faqr" embraces him spiritually and graces him with its sacred view, mystical knowledge and persuasion. As long as, "Sultan-ul-Faqr" does not allow, no one can even smell the fragrance of Faqr because the esoteric form of Sultan-ul-Faqr ever remains present in The Holy Assembly of Prophet Mohammad. **(Mahak-ul-Faqr Kalan)**
- ❖ The Assembly of Sultan-ul-Faqr is the Ocean of Divine Unity. Whoever arrives its bank, becomes One with Allah. **(Mohkim-ul-Fuqara)**
- ❖ At the night of Meraj when The Holy Prophet arrived at the station of Sidra-tul-Muntaha,[76] he witnessed The Divine Face of Faqr and relished the ranks of "Sultan-ul-Faqr." He repleted his inward with The Divine Light of Faqr and conversed with Allah being blessed with His Ultimate Nearness and Union at the station of Qab-a-Qausain. **(Mahak-ul-Faqr Kalan)**
- ❖ The Faqeer of The Holy Prophet steps in Fana Fillah Faqr with perseverance and strength as he bears the name of Faqr on his head and Faqr bears the Name of Allah on its head. Fuqara become Faqeer and Falcon of the Divine World by Ism-e-Allah[77]. In the path of Faqr, if somebody remains steadfast, he is blessed with The Divine Secret of The Reality. If somebody gives up perseverance, loses courage and returns to the world and its people, being fed up of Faqr and the Ism-e-Allah, he is dropped from the level of holding Faqr and The Divine Secret. His rank of Falcon is confiscated because he is a vulture whose eyes remain at the dead flesh. Therefore he is disgraced and dishonoured in both the worlds. His heart is

[76] The Lote tree at the utmost boundary of creation
[77] Personal Name of Allah

never satisfied with the worldly desires. Hence, his eyes ever remain full of craving and thirst for the world. He can never reach the Reality of "Sultan-ul-Faqr" because he is a seeker of the world, rather a religious hypocrite. **(Mahak-ul-Faqr Kalan)**

- ❖ It is worth knowing that the beginning of Sultan-ul-Faqr is the uncreated Divine Light of Faith and its final level is the uncreated Divine Light of The Most Gracious. **(Qurb-e-Deedar)**
- ❖ One who views the face of Sultan-ul-Faqr spiritually in his inward, becomes The Man of Word by being indifferent to all his needs. **(Mahak-ul-Faqr Kalan)**
- ❖ It must be known that everyone among the Prophets, Companions of the Prophets and Saints of Allah requested Allah to bless them with the rank of the complete Gnosis of Faqr but none other than Prophet Mohammad reached the perfection of Faqr and the extreme level of Sultan-ul-Faqr. Although, by the Order of Allah and the permission of The Holy Prophet, Shah Mohiyuddin Shaikh Abdul Qadir Jilani possessed, executed and got accomplished in all the initial and final levels of Faqr and Sultan-ul-Faqr. **(Taufeeq-ul-Hidayat)**

Clarification of a Misapprehension

Many people raise objections that why only seven of the sacred souls are crowned as Sultan-ul-Faqr and why the Sacred Companions and other respected Saints are not included amongst them. My Murshid Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman has discussed this issue in his book *"Shams-ul-Fuqara"*. This extract is copied down as it is from the English version *"Shams-ul-Fuqara"* titled as *"Sultan Bahoo-The Life and Teachings"*.

- ➢ People usually raise an objection that in *Risala Roohi Sharif, (among all the Saints of the world)* only seven sacred souls are honoured with the glorious levels of "Sultan-ul-Faqr" and Syed-ul-Kaunain. Why the Sacred Companions of The Holy Prophet,

Sacred Imams *(Hazrat Imam Hassan and Hussain)* and the other eminent Friends of Allah have not been included among them.

We try to answer this objection through an example that there are several fields of skills and specializations and there is no comparison between one field and the other. For example, somebody excels in Economics and Accounting but the other has knack in Physics, Chemistry, Biology and Botany. Some have perfection in cricket and hockey and the others are experts in journalism, calligraphy etc. It means, in every field there are specialists and the men of perfection and every man possesses a special skill. So the experts of different skills have no comparison and competition with each other. For instance, it cannot be decided that who is better between a doctor and a player.

Similarly, in the spiritual world there are many fields of specializations and different kinds of ranks and marvels. Some mystics are famous for truth, some for gratitude, some for their justice and self accountability. Some are famous for their modesty, worship, adoration, patience, renunciation, mystic struggles and some for delivering their spiritual beneficence and generosity. Hence, among the Prophets Hazrat Isa *(Christ)* was Zahid-ul-Basher *(the best worshipper)*, Hazrat Dawood *(David)* was Abdul Basher *(the best slave of Allah)* and Hazrat Ayub was the Asbar-ul-Basher *(the best person for showing patience)*. It means every Prophet was a person of perfection regarding some special inner quality.

Similarly, "Faqr" is a special spiritual rank and a marvel. There is neither any marvel nor any rank equivalent to it. This Divine Treasure was granted by Allah exclusively to Prophet Mohammad. No Prophet or Messenger of Allah is a peer in status to The Holy Prophet as regards Faqr. That is why, he took pride only in Faqr. Due to Faqr he is exalted, distinguished and eminent among all the Prophets and Messengers. It is worth considering that he is comprehensive of all the outward and inward marvels. Yet, he

was neither proud of his bravery, chivalry, generosity, piety, patience, renunciation, trust in Allah, nor of his eloquence and rhetoric, but he expressed his pride only in "Faqr." It means that Faqr is his real asset and legacy.

There are countless inward attributes like truth, loyalty, justice, accountability of nafs, modesty, piety, patience, gratitude, submission, fear of Allah, generosity, kindness, knowledge, bravery, affection etc. All of these have different ranks and levels but "Faqr" is the most superior and elevated. Rather, it should be said that Faqr encompasses all of them and is the fountain head of all these virtuous attributes.

Now, let us discuss the objections raised by some ignorant people who have no spiritual insight. They object that:

1. Why Hazrat Ali is not included among these sacred personalities, who is the Baab-e-Faqr *(The Door to Faqr)* and Imam-ul-Faqr *(The Leader of Faqr).* He is also the Imam of the Qadri, Chishti and Soherwardi chains and these chains connect to The Holy Prophet through him. Has The Divine Trust of Faqr not been transferred to him?
2. Has 'Faqr' not been transferred to the Leader of the truthful people Hazrat Abu Bakar Siddique, who is Prophet Mohammad's friend of the cave and through whom the Naqshbandi chain reaches The Holy Prophet.
3. Has it not been transferred to the other two pious caliphs Hazrat Umar and Hazrat Usman?
4. Has the legacy of Faqr of The Holy Prophet not been granted to the Leaders of the Lovers of Allah, Hazrat Imam Hussain and Hazrat Imam Hassan?
5. Has Faqr not been granted to the other Sacred Companions of The Holy Prophet, who are the most exalted persons of the Ummah?
6. Have all the interpreters of Islamic law and other sacred Saints among the Ummah not been given Faqr?

The answer of these objections has already been given by Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo in his writings. We shall quote his words to answer the objections

FAQR AND THE FOUR RASHIDUN CALIPHS

Sultan Bahoo states that there are four Spiritual Leaders.

صدق صدیقؓ و عدل عمرؓ پُر حیا عثمانؓ بود
گوئے فقرش از محمدؐ شاہِ مرداں می ربود

Meaning: From The Holy Prophet, Hazrat Abu Bakar Siddique got the attribute of truthfulness, Hazrat Umer got justice, Hazrat Usman got modesty and Hazrat Ali got Faqr. **(Ain-ul-Faqr, Mahak-ul-Faqr Kalan)**

He further says:

- The Seeker must recognize his four Spiritual Leaders. First is Hazrat Abu Bakar Siddique who is the leader of the truthful ones. Second is Hazrat Umer, the leader of the just people. Third is Hazrat Usman Ghani, the leader of possessors of modesty and fourth, the leader of Fuqara is Hazrat Ali. **(Jamay-ul-Asrar)**

Hazrat Sakhi Sultan Bahoo is clearly stating in the above given extracts that the asset and legacy of The Holy Prophet 'Faqr' was transferred to Hazrat Ali. He is The Door to Faqr and the one who transfers Faqr ahead. Hazrat Abu Bakar Siddique, Hazrat Umer Farooq and Hazrat Usman Ghani received the highest levels of truthfulness, justice and modesty respectively.

Sultan Bahoo exclaims that the Seeker of Allah should be like Hazrat Abu Bakar in truthfulness. In justice and accountability of nafs he should follow Hazrat Umar Farooq. In modesty, he should follow the footsteps of Hazrat Usman and as regards Faqr, he should be on the footsteps of Hazrat Ali. If these four

levels are not acquired with balance, the rank of Faqr is not gained with perfection. Sultan Bahoo called them four Spiritual Leaders because Faqr is accomplished in the inward by the attention of all four. However, the Door to Faqr is only Hazrat Ali. The event of the bayat of Sultan Bahoo, which he has narrated in his several books, will endorse what is the importance of the spiritual attention of these four Leaders in Faqr. He states that:

- One day, engrossed in Allah's Vision, he was wandering in the suburbs of Shorkot. Suddenly an extremely honorable and dignified rider appeared who held his hand and affectionately said, "I am Ali bin Abu Talib." Sultan Bahoo was young of age, not of intellect. He at once recognized Hazrat Ali and was about to sacrifice himself upon him. Hazrat Ali said, "Son! Today you are summoned in the court of The Holy Prophet." In a moment, Sultan Bahoo found himself in the Assembly of The Holy Prophet. Hazrat Abu Bakar Siddique, Hazrat Umar, Hazrat Usman and the Sacred Family of The Holy Prophet were also present there. First of all, Hazrat Abu Bakar Siddique met him and blessed him with his spiritual attention and left the court, then Hazrat Umar and Hazrat Usman blessed him with their attention and left the court. Then, only The Holy Prophet and his Sacred Family Members were left there. Sultan Bahoo says that he thought that The Holy Prophet would ask him to take bayat upon the hands of Hazrat Ali, but he spread both his own hands towards him and ordered, "Hold my hands" and took bayat from him upon both his sacred hands. Sultan Bahoo says, "When The Holy Prophet persuaded me the Kalma لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ once, all the veils of stations and stages were removed. The pre-existence and the eternity became equal for me. After persuasion from The Holy Prophet, Hazrat Bibi Fatima-tuz-Zahra honoured me by saying, "You are my son." I kissed the feet of Hazrat Imam Hassan and

Hussain and entered the circle of their slavery. **(Manaqib-e-Sultani)**

After reading this extract of Sultan Bahoo the objection that the four Righteous Caliphs are not mentioned at the status of Sultan-ul-Faqr, should be removed. It should also be understood that Faqr is not accomplished without the attention of the four Spiritual Leaders i.e. Hazrat Abu Bakar Siddique, Hazrat Umer, Hazrat Usman and Hazrat Ali.

FAQR AND THE SACRED FAMILY OF THE HOLY PROPHET

Shaikh Ahmad Sirhandi Hazrat Mujjadad Alif Sani says:

- There are two ways to be blessed with Divine Oneness and Union with Allah. One is of Prophethood, only the Prophets of Allah can find The Divine Oneness and Union directly through this way without any mediation. It ended upon The Holy Prophet. The other way is of Sainthood. The followers of this way find The Divine Oneness and Union with Allah through mediation and source. This group comprises of Qutbs, Abdals, Autads and Saints. The source and mediation of this way is the esteemed self of Hazrat Ali and this way is directly related to him. Prophet Mohammad heads him in this way. Hazrat Fatima, Hazrat Imam Hassan and Hazrat Imam Hussain are united in oneness with him in this status." **(Letter no. 123 from Maktubat-e-Imam Rabbani)**

Hazrat Sakhi Sultan Bahoo describes this fact in these words:

- Hazrat Ali found Faqr from The Holy Prophet. **(Ain-ul-Faqr, Mahak-ul-Faqr Kalan)**
- Prophet Mohammad conferred Faqr upon Hazrat Ali. **(Jamay-ul-Asrar)**
- The Spiritual Leader of Fuqara is Hazrat Ali. **(Jamay-ul-Asrar)**

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The intellectuals translate the Hadith of The Holy Prophet اَنَا مَدِیْنَۃُ الْعِلْمِ وَ عَلِیٌ بَابُھَا as: "I am the city of knowledge and Ali is its door", but Sultan Bahoo describes its meaning as "I am the city of 'Faqr' and Ali is its door." That is why, Hazrat Ali is also remembered with the title of "The Door to Faqr."

The Queen of the Universe Hazrat Fatima-tuz-Zahra has already been discussed as Sultan-ul-Faqr. Sultan Bahoo says in *Jamay-ul-Asrar*:

- Hazrat Fatima was brought up in Faqr, nourished by Faqr and she possessed Faqr. Whoever reaches Faqr, reaches by her source only.

He says about the Sacred Imams Hazrat Hassan and Hussain:

- The perfection in اَلْفَقْرُ فَخْرِیْ Al-Faqr-o-Fakhari *(Faqr is my pride)* is possessed by the sacred Imams Hazrat Imam Hassan and Hazrat Imam Hussain, who are the beloveds of The Holy Prophet and Hazrat Fatima. **(Mahak-ul-Faqr Kalan)**

The above mentioned extracts clarify that as regards the status of perfection in Faqr Fana Fillah Baqa Billah, these four sacred personalities Hazrat Ali, Hazrat Fatima, Hazrat Imam Hassan and Hazrat Imam Hussain cannot be differentiated from one another. They are one, same and unified, as all of them are annihilated in The Oneness of Allah, so they have become One. Unless the Seeker of Allah has the same perception about the status of these four personalities, he cannot find even the fragrance of Faqr.

FAQR AND THE SACRED COMPANIONS OF THE HOLY PROPHET

Did all the Sacred Companions of The Holy Prophet receive the blessing of Faqr? Answering this question Hazrat Sakhi Sultan Bahoo says:

- "Remember! After the Sacred Companions *(the words "after the Sacred Companions" should be considered, it means that the Sacred Companions got the blessing of Faqr)* the blessing and Treasure of Faqr is specifically granted to two men; the first one is Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani and the second one is Hazrat Imam Abu Hanifa Kufi, who was a relinquisher of the world. He never missed his prayers or fasts till seventy years. Same perfection *(in اَلْفَقْرُ فَخْرِیْ)* was received by the pious mystic lady Hazrat Rabia Basri. **(Mahak-ul-Faqr Kalan)**

Above mentioned extract clarifies the fact that the Sacred Companions gained the blessing of Faqr according to their levels respectively. Afterwards, this blessing was conferred upon Ghaus-ul-Azam Hazrat Abdul Qadir Jilani, Hazrat Imam Abu Hanifa and Hazrat Rabia Basri. So, the objection that whether the Sacred Companions, mystics or religious jurists have found Faqr or not, is answered through this piece of writing of Sultan Bahoo. One more piece of writing is presented below to answer the objections more clearly.

The belief of Hazrat Sakhi Sultan Bahoo, as described in his book "*Kaleed-ul-Tauheed Kalan*", is:

- Know! Nobody can reach the spiritual levels mentioned below. If somebody claims to approach these levels then he is surely a liar, conjurer and a fraud mentor. These special six levels are:

1. The verses of The Holy Quran are never revealed upon anybody else except The Holy Prophet.
2. Prophet Mohammad is The Seal of the Messengers. No Revelation can descend upon anybody else after him.
3. Nobody can approach the extreme levels of Marifat *(Divine Knowledge)* of Allah except The Holy Prophet.

4. Nobody can get Meraj with his physical eyes at the levels of Qab-a-Qausain[78] except The Holy Prophet.
5. Nobody except the Sacred Companions of The Holy Prophet can reach the levels of the Great Companions, the Companions of Sufah, the Companions of Badar, and all the other noble Companions.
6. Nobody can reach the level of Ijtahad *(Interpretation of the true religion)* except the four interpretative leaders of the four interpretative religions i.e. Hazrat Imam Abu Hanifa, Hazrat Imam Shafii, Hazrat Imam Maalik and Hazrat Imam Ahmad bin Hamble, and that all these four religions are rightful.

The above mentioned six levels stated by Sultan Bahoo require no further explanation. Each level is described clearly and explicitly. Especially, the explanation about the level of Companions of The Holy Prophet given by Hazrat Sakhi Sultan Bahoo leaves no room for any kind of objection.

Among the daughters of the Holy Prophet, Hazrat Fatima has got the most recognition due to Faqr. She inherited the true asset of Faqr-e-Mohammadi from The Holy Prophet. Due to this inheritance, her sacred children became the descendants of The Holy Prophet. She became the first "Sultan-ul-Faqr" so that her excellence could be known to people, since, she did not have to execute the duty of spiritual instruction of the Ummah. Hazrat Ali is The Door to Faqr because the heritage of Faqr was transferred to Ummah through him from The Holy Prophet. Second Sultan-ul-Faqr is Hazrat Hassan of Basra. When Hazrat Ali transferred the Trust of Faqr to him, it was proved that the asset of Faqr is not like worldly inheritance which is transferred to one's children only, otherwise Hazrat Ali's sons Hazrat Imam Hassan and Hussain are at the perfection of Faqr and the second Sultan-ul-

[78] Two bow lengths, refers to extreme Nearness to Allah gained by The Holy Prophet on the night of Meraj.

Faqr Khawaja Hassan of Basra and the fifth Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo are proud of their slavery.

In short, the greatest blessing of Faqr was conferred upon The Holy Prophet at the sacred night of Meraj. By the grace of The Holy Prophet, this Divine blessing was granted to the highly glorious Queen of the Paradise, Hazrat Fatima, while The Door to Faqr Hazrat Ali was given the spiritual Cloak of Faqr. Faqr was transferred to Ummah only through him. Then Hazrat Imam Hassan and Hussain and the Sacred Companions found Faqr according to their levels respectively. Among the whole Ummah of The Holy Prophet, six other personalities were selected who were granted preference upon the others. They were crowned with a special rank in Faqr, i.e. "Sultan-ul-Faqr."

Their peculiar sign is described as:

- Their sight is Absolute Noor of Oneness and the alchemy of Honour. On whomsoever the reflection of their hidden Reality is cast, his whole being is transformed into Absolute Noor. They do not need to engage their disciples in the struggle of apparent daily recitals and mystic exercises. **(Risala Roohi Sharif)**

This means, they do not have to burden their disciples with hard worships because the effect of their sight is Noor itself. On whomsoever it is cast, he also becomes Noor.

It is hoped that after this discussion, most of the doubts and misconceptions might have been resolved. Though, one thing must be kept in mind that the absolute authority of Faqr is The Holy Prophet himself because Faqr is his real asset, and his Sacred Family Members are the true inheritors of this heritage as well as its grantors.

Among the seven Sultan-ul-Faqr souls who are discussed by Hazrat Sakhi Sultan Bahoo in *Risala Roohi Sharif*, the names of five of these souls are revealed by him. These five souls appeared

in this world in their respective eras and became the source of blessings and beneficence for the masses. However, the names of the two souls who had to come in future were kept secret. One of them has graced this world with his sacred presence. Lacs of people of this age have been blessed with his sacred company and slavery. His name is Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali. His life history and teachings are discussed in detail in the sixth chapter of the book *"The Spiritual Guides of Sarwari Qadri Order"*.

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MUSTAFA SANI AND MUJTABA AKHIR ZAMANI

(Mustafa the second and Mujtaba of the last era)

Just as Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani announced during his address by the Will of Allah that قَدَمِيْ هٰذِهٖ عَلٰى رَقَبَةِ كُلِّ وَلِيِّ اللّٰه "My foot is over the necks of all the Saints." Similarly, Sultan-ul-Arifeen Sultan Bahoo proclaimed:

تا آنکہ لطفِ ازلی سرفرازیٔ عین عنایت حق حاصل شدہ واز حضور فائض النورِ اکرم نبوی صلی اللہ علیہ وآلہٖ وسلم حکمِ ارشادِ خلق شدہ، چہ مسلم، چہ کافر، چہ بانصیب، چہ بے نصیب، چہ زندہ وچہ مردہ ۔ بزبانِ گوہر فشاں مصطفیٰ ثانی و مجتبیٰ آخر زمانی فرمودہ۔ (رسالہ روحی شریف)

Meaning: Since the Eternal Benevolence has graced me with grandeur, Prophet Mohammad has ordered me to guide everyone, Muslim or Non-Muslim, fortunate or unfortunate, dead or alive and he has called me ***'Mustafa Sani and Mujtaba Aakhir Zamani'*** with his pearl divulging tongue.

Both the titles 'Mustafa' and 'Mujtaba' mean "The Chosen and The Desired one" but these titles are specific for The Holy Prophet. However, he himself blessed Sultan Bahoo with the titles of Mustafa Sani *(Mustafa the second)* and Mujtaba Aakhir Zamani *(Mujtaba of the last era)*. It is a symbolic reference to the fact that when the evil practices will become common in the Muslim society then Sultan Bahoo's teachings will be the Light of Righteousness and a special person from his spiritual order will promote his teachings and guide people on the right path according to his teachings. That person will be spiritually supported by Sultan Bahoo because he himself will not be physically alive in the last era.

This fact is also highlighted in the following words of Sultan-ul-Arifeen which have been passed on from generation to generation:

- "When ignorance will prevail and falsehood will overcome the Truth, there would be a variety of sects and groups; every sect would consider only itself on the Right Path and all the others as depraved ones; when people would hesitate to talk against the wrong sects; those falsely claiming to have the spiritual knowledge will disguise themselves as Saints and occupy the seats of shrines to plunder wealth by looting people; then the fountains of The Divine Light will sprout from my shrine."

The term "Fountains of Divine Light" refers to his valuable teachings of Faqr which shall bring out the people of this age from darkness towards the light of guidance. Hence, in this world of chaos, if the Muslim Ummah is ever going to find guidance towards righteousness then the source will only be the teachings of Sultan Bahoo which will be promoted by a person of exalted spiritual status from his Order. He would be the one to revive the true spirit of Islam.

In the following verses too, Sultan Bahoo is referring to the same fact:

چڑھ چناں تے کر رُشنائی، ذکر کریندے تارے ھُو
گلیاں دے وِچ پھرن نمانے، لعلاندے ونجارے ھُو

Meaning: O' my enlightened moon of Faqr, you must rise soon and enlighten the world, which has been overcome by darkness. The Seekers of Allah are wandering in search of The Divine Truth in this age of falsehood and are waiting for a true guide like you. Whenever they try to seek knowledge about the path of Truth from some guide, they discover him masked with deception.

So they are waiting for a true guide like you who will take the Ummah to the Right Path.

چڑھ چناں تے کر رُشنائی، تارے ذِکر کریندے تیرا ھُو
تیرے جیہے چن کئی سَے چڑھدے، سانوں سجناں باجھ ہنیرا ھُو
جتھے چَن اساڈا چڑھدا، اُوتھے قدر نہیں کُجھ تیرا ھُو

Meaning: O' enlightened moon of Faqr! Rise soon and fill this dark and evil world with The Divine Light. The Seekers and true Believers of Allah are desperately waiting for you. Hundreds of fake moons *(fraud guides and their fake ways)* have risen and deceived the Ummah claiming to be you, but without you there is darkness everywhere. When our real moon *(a Perfect Spiritual Guide of the Sarwari Qadri Order, who is the true and complete manifestation of The Divine Self)* will appear, the fake moons will disappear and these fraud guides will run away.

Another explanation of the titles of Mustafa Sani and Mujtaba Akhir Zamani is that lacs of people have benefitted from Sultan Bahoo's shrine. The beneficence of Faqr is still distributed from there and will continue till the Doomsday.

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LITERARY WORK

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo did not get any kind of formal or academic education. Even then, he wrote at least 140 books. All his books are in Persian except *"Abyat-e-Bahoo"* which is in Punjabi language.

The translators of the books of Sultan Bahoo have often stated that they could not find any manuscript written by his own sacred hands. Only the manuscripts written by his khalifahs and dervishes could be found. Saad Ameer Khan Niazi, who was a translator of Sultan Bahoo's books in Urdu, writes in the foreword of the translation of his book *Asrar-ul-Qadri*:

- As a translator of Sultan Bahoo's books, I faced the problem that the original manuscripts of his books were not available which could be consulted to translate the actual Persian text properly. If only I could have found a single manuscript written by Sultan-ul-Arifeen's own sacred hands then there was no need of others for the translation but unfortunately not even one could be found. All of them were lost or wasted because the khalifahs kept them in their possession instead of spreading them." **(page 40)**

Hazrat Sakhi Sultan Bahoo writes in *Ain-ul-Faqr* that:

محمد مصطفیٰ عربی صلی اللہ علیہ وآلہ وسلم و مرا علمِ ظاہر ہیچ نہ بود از علمِ حضور است و ظاہر و باطن علمِ چندیں واردات فتوحاتِ کشادہ است کہ دفتر ہا باید

Meaning: Prophet Mohammad and I did not get worldly education. Rather, The Divine Knowledge was bestowed upon us. Its triumphs and experiences revealed such vast knowledge, intrinsically as well as extrinsically, which needs infinite number of books to be expressed.

This statement shows that Sultan Bahoo could not read and write like Prophet Mohammad. Therefore, just as there is not any Quranic verse or Hadith available written by the sacred hands of The Holy Prophet, similarly, no hand written document or script by Sultan Bahoo is available. Whatever he stated verbally as a result of Divine Revelations, the khalifahs and dervishes wrote it, and now only those manuscripts are available. Hence, it is not strange that Sultan Altaf Ali or Sultan Hamid Ali or anybody else was unable to find any manuscript by Sultan Bahoo. The translators got the original manuscripts of the books written by different khalifahs from the descendants of the family of Hazrat Sultan Bahoo, which were afterwards translated. Most of the translators compared different manuscripts of the same book and then, after consensus, translated it. That is why, all the available translations are almost the same in terms of the teachings.

Sultan Hamid Ali has given a list of very few books of Sultan Bahoo in *Manaqib-e-Sultani*, which shows that most of the books were lost when *Manaqib-e-Sultani* was written, or were not available. Another reason is that there was not any proper institution to publish Sultan Bahoo's books due to which only a few books could be published and preserved, that too as the result of individual efforts.

Another reason for keeping these books concealed for a long time might be that Sultan Bahoo wanted to keep this Divine Treasure hidden from the undeserving people. Perhaps it will be revealed in future at some fixed time, which is why, The Holy Prophet has entitled him Mustafa Sani and Mujtaba Akhir Zamani.

Sultan Bahoo's books are the masterpieces of Divine Knowledge. He proclaims that if someone is unable to find a Murshid, his books will prove to be a guide and medium for him to reach the Perfect Murshid. In *Risala Roohi Sharif* he says:

- "If a Saint having spiritual union has declined from the world of souls or from the world of Malakut, being demoted

from his rank, seeks mediation of this Divine Book, it will prove a Perfect Spiritual Guide for him. If he does not make this book his mediator, he is liable and if he does, then we are responsible to elevate him back to his status."

This proclamation of Sultan Bahoo is present in almost all of his books with the change of a few words.

Sultan Bahoo's writing style is very simple and easy to understand even for a less educated person. His writings are so persuasive and influential that they completely envelop the reader. If his books are read respectfully after ablution, an ocean of spiritual beneficence pours down upon the reader. If a reader continues reading them with a true and sincere heart, he will be guided towards a Perfect Sarwari Qadri Murshid who is the representative of Sultan Bahoo in the present age.

Sultan Bahoo has used the Quranic verses, Hadiths and Qudsi Hadiths according to the requirement of the statement. If these verses or Hadiths are removed, the actual meaning of the statement remains unexplained. Sultan Bahoo also makes use of poetry eloquently and beautifully which enhances the effect of the statement.

Translations of Sultan Bahoo's following books are available:

1.Abyat-e-Bahoo *(Punjabi poetry)*; 2.Dewan-e-Bahoo *(Persian Poetry)*; 3.Ain-ul-Faqr; 4.Majalisa-tul-Nabi; 5.Kaleed-ul-Tauheed *(Kalan)*; 6.Kaleed-ul-Tauheed *(Khurd)*; 7.Shams-ul-Arifeen; 8.Ameer-ul-Kaunain; 9.Taigh-e-Barhana; 10.Risala Roohi Sharif; 11.Ganj-ul-Asrar; 12.Mahak-ul-Faqr *(Khurd)*; 13.Mahak-ul-Faqr *(Kalan)*; 14.Asrar-e-Qadri; 15.Aurang Shahi; 16.Jamay-ul-Asrar; 17.Aqal-e-Baydar; 18.Fazal-ul-Laqa *(Khurd)*; 19.Fazal-ul-Laqa *(Kalan)*; 20.Miftah-ul-Arifeen; 21.Noor-ul-Huda *(Khurd)*; 22.Noor-ul-Huda *(Kalan)*; 23.Taufeeq-ul-Hidayat; 24.Qurb-e-Deedar; 25.Ain-ul-Arifeen; 26.Kaleed-e-Jannat; 27.Mohkim-ul-Fuqara; 28.Sultan-ul-Waham; 29.Deedar Bakhsh; 30.Kashf-ul-Asrar

31.Mohabbat-ul-Asrar; 32.Tarfa-tul-Ain or Hujjat-ul-Asrar *(both titles belong to the same book)*.

- "Shams-ul-Arifeen" is in fact a collection of selective topics of Sultan Bahoo's books: Kaleed-ul-Tauheed, Qurb-e-Deedar, Majmua-tul-Fazal, Aqal-e-Baydar, Jamay-ul-Asrar, Noor-ul-Huda, Ain Numa and Fazal-ul-Laqa. It was compiled by Sultan Wali Mohammad, the second son of Sultan Bahoo. Now, this book is considered to be a book of Sultan Bahoo.
- In *'Manaqib-e-Sultani'* and *'Shams-ul-Arifeen'* the names of some books of Sultan Bahoo have been mentioned which are still unavailable. These books are: 1. Majmua-tul-Fazal; 2.Ain Numa; 3.Talmeez-ur-Rehman; 4.Qutb-ul-Iqtab; 5.Shams-ul-Ashiqeen; 6.Dewan-e-Bahoo Saghir and Kabeer *(Persian)*. Only one Dewan-e-Bahoo is available which is either Saghir or Kabeer.
- Only one Punjabi book of Sultan Bahoo "Abyat-e-Bahoo" is available which comprises of his Punjabi poetry.

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TEACHINGS

Hazrat Sakhi Sultan Bahoo has chosen the term 'Faqr' for his teachings instead of the conventional terms like Tasawwuf or Tareeqat. His teachings emphasize on acquiring the path of Faqr. In the way of Faqr the guidance of Sahib-e-Musamma Murshid Kamil Akmal Noor-ul-Huda[79] of Sarwari Qadri Order is most important. According to Sultan Bahoo, the Perfect Murshid is the one who gives the Seeker Ism-e-Allah Zaat written in golden letters on the very first day and orders him to do its Zikr *(invocation)*, Tasawur *(contemplation)* and Mashq Murqoom-e-Wajudia *(practice of inscribing Ism-e-Allah on body in a particular manner)*. By the attention and benevolence of the Murshid Kamil, and contemplation of Ism-e-Allah Zaat or Ism-e-Mohammad the Seeker inwardly approaches two most elevated spiritual stations i.e. The Divine Vision and presence in The Holy Assembly of Prophet Mohammad *(Majlis-e-Mohammadi)*. There are no spiritual stations higher than these two. Only those Seekers reach these levels who continue their journey of Faqr following their Murshid with devotion and perseverance. The teachings of Sultan Bahoo can be read in detail from the book *"Sultan Bahoo-The Life and Teachings"*.

[79] The Perfect Spiritual Guide who is the possessor of all the Attributes and Powers of The Divine Essence and is the Absolute Light of Guidance

RELIGIOUS SCHOOL OF THOUGHT AND ORDER OF FAQR

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo belonged to the Ahl-e-Sunnat-Wal-Jamat school of thought and followed Imam-e-Azam Hazrat Imam Abu Hanifah's jurisprudence. He says:

- I follow Hazrat Imam-e-Azam Kufi *(Imam Abu Hanifa)* who was a pure hearted Sufi and ever remained free of polytheism, infidelity and schism of music. **(Kaleed-ul-Tauheed Kalan)**

ORDER OF FAQR

Shah Mohammad Zauqi writes in his book *Sirr-e-Dilbaran*:

- The Prophets are the exceptional Men of Allah sent by Him for the guidance of people to righteousness. They educate people to reach close to Allah keeping balance in their life according to the conditions prevailing in that particular era. It must also be understood that the Prophets are divided into two groups. One group consists of those who do not introduce a new Shariah *(set of religious laws)*. They guide people on the basis of the Shariah introduced by an earlier great Prophet. Others are those whom Allah grants a new set of rules of Shariah and they preach it in the world. Such Prophets are called The Messengers. All the Prophets are superior to the remaining mankind while the great Messengers are superior to the Prophets, and among all the great Prophets and Messengers, Prophet Mohammad is the most superior. He is the Seal of all the Prophets and Messengers. He is superior to the whole mankind and is Allah's greatest blessing for all the worlds. The religion he brought cancels

all the previous religions and now his Shariah will prevail till the doomsday. It will always provide sufficient rules and solutions for all the social, cultural and political issues. It will also remove all the veils of darkness and ignorance arising between the creation and The Creator. Since Allah has made Prophet Mohammad superior over the whole creation so, the supremacy of mankind also depends completely on following him or following those great persons who have followed him i.e. the righteous Caliphs, the sacred Imams, the sacred Companions and all the earlier and later Saints, with complete sincerity, determination and steadfastness. The following and obedience of the Prophet is also of two kinds, outward and inward. The outward obedience is related to his Prophethood and the inward obedience is related to his Sainthood. Prophethood points towards those set of Islamic laws i.e. Shariah which he received from The Divine World through the angel Jibrael and then conveyed to the people. While his Sainthood relates to The Divine Beneficence of The Secrets of Oneness which he received directly from Allah without the medium of angel Jibrael at The Divine Station of لِیْ مَعَ اللّٰہِ [80]. When the Arifeen state that "Sainthood is superior to Prophethood" they point towards the same fact. Every Prophet is a Saint i.e. a Friend of Allah but every Saint is not a Prophet. The Saint who is not a Prophet receives the Noor of Sainthood from the excelling marvels of the Prophet but every Prophet gets the Noor and marvels of Prophethood from his own Sainthood i.e. Friendship and Closeness to Allah. Neither he needs anyone nor follows. Prophet is like a sun which is itself enlightened and gives light to others while Saint is like a moon which receives light from the sun of Prophethood and for that he has to follow him. Prophethood

[80] The complete Hadith is لِیْ مَعَ اللّٰہِ وَقْتٌ لَا یَسَعُ فِیْہِ مَلَکٌ مُقَرَّبٌ وَّلَا نَبِیٌّ مُّرْسَلٌ Meaning: There is a time of my such closeness with Allah when neither any angel nor Messenger of Allah can come between us.

of a Prophet does not manifest unless his Sainthood is perfected. The perfection and powers of Prophethood are according to the perfection and powers gained by that Prophet through his Sainthood. Prophet Adam was a Saint in the heaven. When he was descended to earth then Allah granted him the Prophethood, because Prophethood means following the set of rules and facing problems as world is a home of problems, contrary to heaven which is a place of marvels and Divine Observation.

A large group of people get beneficence by following The Holy Prophet outwardly but only a few reach the secrets of his Sainthood, as Allah says:

۞ يَهْدِى اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَآءُ (النور۔24)

Meaning: Allah guides towards His Light whom He wants. **(Al-Noor-24)**

The former are called physical followers and the latter are the spiritual followers. Prophethood is related to the physcial behaviours while Sainthood is the core and reality of Prophethood. The physical behaviours are supported and strengthened by spiritual powers. The intrinsic self of a person helps, nourishes and benefits his extrinsic being. Spirituality implies that relation with Allah should be strengthened by annihilating in Him, this is Sainthood. While the outward life demands that whatever is gained from The Divine World through this inward relationship should be conveyed to the people in a proper and benefitting way, this is Prophethood. **(Sirr-e-Dilbaran)**

In the verse 13 of Surah Aal-e-Imran Allah says:

۞ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰه (آلِ عمران۔13)

Meaning: *(O' Beloved)!* Say unto these Muslims, if you Love Allah then follow me, Allah will Love you. **(Aal-e-Imran-13)**

In this verse, Allah has ordered to follow Prophet Mohammad and has declared that whosoever will follow The Holy Prophet, Allah will Love him. Allah has not ordered to follow The Prophet only outwardly rather Allah wants the Muslims to follow him completely i.e. outwardly as well as inwardly. Following outwardly means to follow his physical actions, deeds, ways of living etc while following inwardly means to follow his spiritual marvels such as annihilation in Allah and becoming immortal with Him, achieving Allah's Closeness and Recognition, acquiring The Divine Knowledge, gaining the blessings of Divine Self Disclosures and The Light of Allah, possessing the powers of unveiling and miracles, experiencing intense Love of Allah etc. Since Islam is the religion for the whole mankind and it will remain in the world till the Doomsday, so Allah has promised and arranged to continue its physical as well as spiritual blessings and beneficence till the Doomsday. That is why the world has never been left without the spiritual followers of The Holy Prophet i.e. the Saints and Friends of Allah, and it never will be.

The Holy Prophet is the Seal of all the Prophets as Prophethood ended upon him. After him, continues a series of his spiritual successors which is led by Hazrat Ali who is the 'Door to Faqr' and "Door to The Divine Knowledge". He sought the spiritual knowledge from The Holy Prophet before anyone else. Then, from him the system of all the mystic orders started. This system progresses esoterically and is so strong that it is continued till now. Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says:

- Hazrat Ali sought the easiest and the quickest way of reaching close to Allah from The Holy Prophet. He waited for the revelation, so Jibrael came and imparted the spiritual knowledge of the Kalma *(creed of Oneness of Allah)* and The Holy Prophet repeated after him in the same manner. Then The Holy Prophet imparted this knowledge to Hazrat

Ali and after him to all the Sacred Companions and said, "We return towards the major Jihad[81] from the minor one" i.e. towards the Jihad with nafs *(the baser self)*. Once, The Holy Prophet said to some Sacred Companions, "Your biggest enemy is your nafs which lies between your sides."

O Dear! You cannot win Allah's Love unless you conquer over your inner enemies which are Nafs-e-Ammarah *(the ill commanding innerself)*, Nafs-e-Lawamah *(the accusing innerself)* and Nafs-e-Mulhimma *(the inspiring innerself)* and your being is purified of all the bad behaviours such as unnecessary eating and sleeping, adopting lustful manners and wild habits of fighting, abusing, aggression and unless you get rid of the satanic behaviours like pride, vanity, self conceit, jealousy, enmity and other such physical and spiritual evils. When a person gets rid of all these vices, sin is uprooted from his being and he is then counted among the purified and sanctified ones, as Allah says:

۞ اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَ يُحِبُّ الْمُتَطَهِّرِيْنَ (البقرہ-222)

Meaning: No doubt! Allah Loves those who repent and keep themselves sanctified. **(Al-Baqarah-222)**

The person who repents only of the physical sins is not counted among the sanctified ones mentioned in the above verse. He is Taib *(penitent)* not 'Tawab' *(remorseful)* because Tawab is hyperbole and is used for the ones who sincerely repent of all the outward and inward sins. They are completely forgiven. The person who only repents of his physical sins is like a person who cuts only the stems of the wild plants instead of uprooting them completely. This results in more vigorous growth. On the contrary, the Tawab who repents of all his outward and inward sins as well as all the satanic and undesirable behaviours is like a person who plucks the wild

[81] Jihad is the religious combat.

plants from their root which rarely grow again. After complete and perfect repentance, The Divine Persuader *(Murshid Kamil)* removes everything that is other than Allah from the heart of the Seeker who gets Persuasion from him. Certainly! The person who has not removed the bitter plant can never replace it with the sweet one. O' Seeker of The Divine Vision beware! So you can prosper spiritually and reach the destination *(of Closeness to Allah)*. **(Sir'rul-Asrar)**

It is related that first of all Hazrat Ali expressed his desire of having The Divine Persuasion in the court of The Holy Prophet to progress in the way of Faqr. He said to him, "O' Messenger of Allah! Please tell us the quickest and easiest way to reach close to Allah?" The Holy Prophet said, "O' Ali! Invoke Allah's Name continuously in loneliness." Hazrat Ali replied, "How should we invoke?" The Holy Prophet said, "Close your eyes and listen me invoking thrice and then you repeat it." So The Holy Prophet closed his eyes and recited Kalma Tayyab لَآ اِلٰهَ اِلَّا اللّٰهُ thrice. Hazrat Ali listened, then closed his eyes and repeated it in the same manner three times. From that day onwards this invocation continued among the Sufi Saints. **(Rehan-ul-Qaloob, Sharif-ut-Tawareekh)**

This shows that The Holy Prophet granted the real and inward persuasion of Kalma Tayyab to Hazrat Ali before everyone else and took him to the station of Divine Unification by teaching him the actual Tauheed *(Oneness of Allah)*. It is written in "*Sair-ul-Aqtab*", "*Sharif-ut-Tawareekh*" and "*Tawareekh Aina-e-Tasawwuf*" that one day, all the four Great Companions were present in the Court of Holy Prophet. He said to Hazrat Abu Bakar Siddique, "If I grant you the khirqa[82] of Faqr which was conferred upon me from The Divine Court on the night of Meraj, how would you do

[82] Sufi cloak which symbolizes honour.

justice to it?" He replied, "O' Prophet! I would adopt truthfulness." The Holy Prophet asked the same question from Hazrat Umar and he answered, "I will adopt justice." Then same question was asked from Hazrat Usman, he replied, "I would adopt modesty and patience." When this question was asked from Hazrat Ali, he said, "If this khirqa is granted to me then out of gratitude, I would hide the faults of others and forgive them." The Holy Prophet was delighted at this answer and expressed, "O' Ali! You answered exactly as wished by Allah and His Prophet, you truly deserve this khirqa." He clothed Hazrat Ali with that khirqa and gave him The Divine Inspiration that he is the King of all the Saints and the Spiritual Guide of his entire Ummah."

It is also narrated that once Angel Jibrael presented four turbans to The Holy Prophet and revealed, "Allah has sent these turbans for you to wear on head." The Holy Prophet firstly wore the turban with one crest and then put it on Hazrat Abu Bakar Siddique's head. Then he wore the turban with two crests and afterwards put it on Hazrat Umar Farooq's head. Then he wore the turban with three crests and granted it to Hazrat Usman. Lastly, he wore four crested turban and put it on Hazrat Ali's head and said, "O' Ali! I was ordered to grant you this four crested turban. This turban now belongs to you and you can pass it on to the person whom you think deserves it and will do justice to it." **(Asrar-e-Auliya, Sharif-ut-Tawareekh, Tawareekh Aina-e-Tasawwuf)**

Hazrat Jabir relates that when the following verse was revealed:

۞ اِنَّمَآ اَنْتَ مُنْذِرٌ وَّ لِكُلِّ قَوْمٍ هَادٍ (الرعد۔7)

Meaning: *(O' Mohammad)*! Verily you are The Warner *(to the disobedients of their evil consequences)* and The Guide towards righteousness for every nation. **(Ar-Ra'd-7)**

Prophet Mohammad put his hand on his own chest and said, “I am The Warner.” Then pointing towards Hazrat Ali he said, “You are The Guide. The Seekers of the right path will gain righteousness from you.”

All these traditions prove that Hazrat Ali was the first who requested The Holy Prophet for the spiritual way to reach Allah and that is why he is the leader of The Divine Way and the head of all the mystic chains. He is the medium towards the closeness of Holy Prophet, as the Holy Prophet said:

انا مدينة العلم و علی بابها

Meaning: I am the city of knowledge[83] and Ali is its door.

Although The Divine Beneficence continued spiritually for a long time through all the Sacred Companions who led the mystic orders of Divine Guidance and Righteousness but the orders which shall continue till the Doomsday by the Grace of Allah are those belonging to Hazrat Ali and Hazrat Abu Bakar Siddique. The spiritual orders which originated from Hazrat Abu Bakar Siddique have now gathered in the form of the “Naqshbandi Order” while the rest of three main spiritual orders i.e. Qadria, Chishtia and Soharwardia originated from Hazrat Ali.

Hazrat Ali had four spiritual successors i.e. Hazrat Imam Hassan, Hazrat Imam Hussain, Hazrat Imam Hassan of Basra and Hazrat Imam Kumayl. In mysticism, these are known as the Four Righteous Leaders or the Four Mystic Khalifahs. From these four Imams *(Leaders)*, fourteen spiritual orders initiated through which the beneficence of The Holy Prophet is transmitted to the Ummah spiritually. Thus, the successors of Hazrat Ali established such a strong system of mystic orders which successfully continues till now.

[83] Here ‘knowledge’ refers to Faqr itself as discussed previously in this book.

The spiritual order of Hazrat Imam Hassan and Hazrat Imam Hussain continued through the Imams of the Sacred Family of The Prophet. Even the greatest Sufi Saints such as Hazrat Fazeel Bin Ayyaz, Imam Shafii, Imam Abu Hanifa, Hazrat Bayazid Bastami got spiritual beneficence from the Imams of the Sacred Family and achieved high spiritual status.

Most of the spiritual orders started from Hazrat Hassan of Basra. He had many successors but two of them are more prominent i.e. Hazrat Shaikh Habib Ajmi and Hazrat Shaikh Abdul Wahid bin Zaid. Fourteen spiritual chains started from the two of them, five from Hazrat Shaikh Abdul Wahid bin Zaid and nine from Hazrat Shaikh Habib Ajmi which are:

1. Zaidia Order; 2. Ayyazia Order; 3.Adhamia Order; 4.Habeeria Order; 5.Chishtia Order; 6.Ajmia Order; 7.Taifuria Order; 8.Karkhia Order; 9.Saqqtia Order; 10.Junaidia Order; 11.Gazrunia Order; 12.Tussia Order; 13.Soharwardia Order; 14.Firdousia Order.

HAZRAT SHAIKH ABDUL QADIR JILANI

Before Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, the Islamic world was badly stricken with chaos and disintegration. Muslim rule faced downfall in many countries. The remaining Muslim rulers were either facing internal conspiracies or tyrannies from outside. Besides the political crises, Muslims were also divided religiously. False religious groups like rationalists, Shi'ites, Marjia and Kharijites etc. had created disintegration and anxiety among common Muslims. They were occupied in useless discussions and controversial dialogues about religion. Ghaus-ul-Azam has mentioned seventy three Muslim sects in his book "*Ghunyat-ul-Talibeen*". According to him, only one of them was on the right path and all the others were depraved. These sects originated from ten basic groups which were:

1. Ahl-e-Sunnah; 2. Kharijites; 3. Shi'ites; 4. Mautzila; 5. Marjia; 6. Mushbiha; 7. Jehmia; 8. Dhararia; 9. Najaria; 10. Kalabia.

Among these, the Ahl-e-Sunnah had only one sect, Kharijites had fifteen sects, Shi'ites had thirty two sects, Mautzila had six sects, Marjia had twelve sects, Mushbiha had three sects while Dhararia, Kalabia, Najaria and Jehmia had one sect each, this altogether counts to seventy three.

The spiritual groups had lost their spirit and were left with superficial religious knowledge only. They pretended to be mystics through their conversations about spiritualism but in fact were far away from it. The Thrones of Spiritual Guidance and Persuasion were occupied by depraved and heretical people who were misleading and plundering people. Many new so called spiritual orders had originated, all of which were heretical, hypocrite and depraved. Ghaus-ul-Azam has discussed these false orders in detail in his book *Sir'rul-Asrar*. Its section 23 is quoted below:

- There are twelve kinds of religious sects who claim to be the mystics. First are the Sunnis who follow Shariah in all their words and deeds. They belong to Ahl-e-Sunnah-wal-Jamat. Some of them will go to heaven without any accountability and punishment whereas others will be forgiven and sent to heaven after accountability and punishment. They will not be kept in the hell forever like the misbelievers and hypocrites. All the remaining groups are heretical, which are:1.Khalolia; 2.Halia; 3.Auliyaya; 4.Shamrania; 5.Hibbia; 6.Hooria; 7.Ibahia; 8.Mutakasila; 9.Mutajahila; 10.Wafqia; 11.Ilhamia.

  The view point of Ahl-e-Sunnah-wal-Jamat about the spiritual laws is that the powerful sacred company of The Holy Prophet repleted the innerselves of his Sacred Companions with *(Theophanies and Divine Light of)* The Divine Passion which then transmitted and spread among The Divine Mystic Leaders who transferred it into various spiritual orders. In

most of these orders the effects of this Divine Passion weakened with the passage of time and then gradually finished. Thus, the spirit of these orders died and just a superficial system was left which gave birth to many heretical groups. Some of these groups joined the Qalandria, Haidria, Adhmia and other orders, the detail of which is unnecessarily long.

Today, the true followers of Islamic law and the Righteous Guides are a few. Those who have insight, recognize the true Islamic scholars and jurists from their righteous deeds while the true Spiritual Guides are recognized from their pure inward. The outwardly righteous ones follow Shariah completely according to its commands and prohibitions and this fact is not hidden from anyone, while the Men of inward are those who observe the mystic way through insight and have the privilege of seeing The Holy Prophet with their eyes of soul. Their mysticism become a medium to reach Allah and the sacred soul of Prophet Mohammad, whether physically or spiritually. The Holy Prophet said, "Satan can never take my form." This statement of The Holy Prophet carries an important message for the devoted Seekers so that they may not cover their spiritual journey blindly. These are such fine clues to differentiate between the truth and falsehood which are not understood by anyone except those who really deserve. **(Sir'rul-Asrar)**

From the above mentioned statement, the conditions prevalent at the time of Ghaus-ul-Azam can easily be judged. At that time of chaos and depravity he was sent as the Leader for all the Saints. He put an end to all the false mystic orders and sects. All the true spiritual orders which originated from Hazrat Ali were gathered in his sacred self and by the Grace of Allah he declared:

قَدَمِیْ هٰذِهٖ عَلٰی رَقَبَةِ کُلِّ وَلِیِّ اللّٰه Meaning: My step is over the neck of all the Saints.

Four spiritual orders then started from Ghaus-ul-Azam Shaikh Abdul Qadir Jilani i.e. Qadri, Chishti, Soharwardi and Naqshbandi. Qadri Order belongs to his ownself, while the founder of Chishti Order Hazrat Moinuddin Chishti and the founder of Soharwardi Order Hazrat Shaikh Shahabuddin Soharwardi physically met Ghaus-ul-Azam in their lives, got spiritual beneficence from him and then laid the foundations of their respective mystic orders. However, the founder of Naqshbandi Order Hazrat Bahauddin Naqshband was born almost two hundred and twenty five years after Ghaus-ul-Azam Shaikh Abdul Qadir Jilani died. He got the mystic education of Ism-e-Zaat from Hazrat Syed Ameer Kalaal. Hazrat Bahauddin Naqshband had been trying hard to imprint Ism-e-Allah Zaat on his heart continuously for sixteen years but could not succeed. One day in a state of anxiety he went to jungle. There he met Hazrat Khidr, who asked him what he was doing. Hazrat Bahauddin replied, "My heart is not getting enlightened and this is causing me great distress." Hazrat Khidr said, "Do Tasawur of Ism-e-Allah Zaat." He answered, "I have been doing this for sixteen years but in vain." Hazrat Khidr suggested, "Go to the shrine of Hazrat Shaikh Abdul Qadir Jilani and request him, he will fulfill your desire." Hazrat Bahauddin went to the shrine of Ghaus-ul-Azam and requested for his beneficence in these words:

یا دستگیرِ عالم دستم مرا بگیر دستم چناں بگیر کہ گویندت دستگیر

Meaning: O Dastgeer[84] of the whole world! Hold my hand and help me the way you are known for helping everyone.

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani raised his right hand from his sacred grave in the form of Ism-e-Allah Zaat and said:

اے نقشبندِ عالم نقشم را بہ بند نقشم چناں بہ بند کہ گویندت نقشبند

[84] Title of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani which means "The one who holds the hand and helps in all the matters"

Meaning: O' Naqshband of the world! Engrave my impression *(of Ism-e-Allah Zaat)* on your heart and imprint it in such a way that you are remembered with the title of 'Naqshband' *(the one who engraves)* till the Doomsday.

At once, Ism-e-Allah Zaat was engraved on the heart of Hazrat Bahauddin Naqshband. This shows that Hazrat Bahauddin also got the spiritual beneficence from Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. In fact the actual source of spiritual beneficence is The Holy Prophet till the doomsday but it flows through the mediation of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. It is a fact that without the approval of Ghaus-ul-Azam, neither anyone can reach the status of a Saint nor can anyone be appointed on the Throne of Spiritual Guidance and Persuasion.

غوث الاعظمؓ درمیان اولیاء چوں محمدؐ درمیان انبیاء

Meaning: Ghaus-ul-Azam owns the same status among the Saints as Mohammad holds among the Prophets.

Although every disciple considers his spiritual order superior to others but the followers of Qadri Order have always emphasized upon its supremacy. However, two facts cannot be denied. First, among all the four spiritual orders which got recognition in India i.e. Qadria, Chishtia, Soharwardia and Naqshbandia, Qadri Order is prior to all. Second, it is led by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani himself while others are led by those Saints who got beneficence from Ghaus-ul-Azam. Moreover, Qadri Order is superior to other orders because of 'Faqr' also.

The spiritual beneficence of Ghaus-ul-Azam is endless as he says:

اَفَلَتْ شُمُوْسُ الْاَوَّلِیْنَ وَ شَمْسُنَا اَبَدًا عَلٰی فَلَكِ الْعُلٰی لَا تَغْرُب

Meaning: The suns of the earlier ones have set but ours will keep shining brightly forever on the sky of supremacy.

In this verse 'the sun' refers to the source of beneficence and righteous guidance while its 'setting' refers to the end of this beneficence which will never happen as regards the beneficence of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.

The Saints who came after him also endorsed his claim and admitted that even after his death his spiritual powers are effective. In this context, we will mention only two references which are extracted from the books of famous scholar of tradition and philosopher Shah Waliullah Dehlvi. He writes in his book "*Ham'maat*" which is, in a way, complete history of mysticism:

- After Hazrat Ali, starts a series of sacred Sufis and Saints. The most powerful and superior of all the Saints and the one who successfully stepped into the real Awaisi way and travelled the mystic path with the utmost excellence is undoubtedly Shaikh Abdul Qadir Jilani. That is why it is said that he is as powerful in his grave as he was when alive."

Similarly, in "*Tafheemat*" he describes his revelation about Shaikh Abdul Qadir Jilani in these words:

❁ اِنَّ الشَّيْخَ عَبْدَ الْقَادِرِ لَهٗ شُعْبَةٌ مِنْ سَرَيَانٍ فِی الْعَالَمِ وَ ذَالِكَ اِنَّهٗ لَمَّامَاتَ صَارَ كَهَيْئَةِ الْمَلَاِ الْاَعْلٰی وَانْطَبَعَ فِيْهِ الْوُجُوْدُ السَّارِیْ فِی الْعَالَمِ كُلِّهٖ۔

Meaning: "Hazrat Shaikh Abdul Qadir Jilani is responsible for providing spiritual beneficence to the entire world. That is why after his physical death, his soul adopted supreme angelic qualities and his spiritual being became a source of beneficence for the whole world."

Hazrat Sakhi Sultan Bahoo explains the grandeur of the Qadri Order in these words:

- Qadri Order is like a sharp edged naked sword. **(Noor-ul-Huda)**

- Every order adorns itself superficially but the Qadri Order quenches its thirst with the Ocean of Ishq[85] and The Divine Knowledge of Oneness. In every order, the shrine superiority is gained but in the Qadri Order, salvation from nafs is gained through annihilation in Allah. Every order gives temporary succession of the Saint but Qadri Order gives mystic knowledge of Righteousness and perfection in Faqr. Other orders emphasize on acquiring particular physical appearance like wearing cloak and turban while the Qadri Order lays emphasis on Observation of The Divine Beauty and blesses with The Vision of Allah. In all the other orders disciples are kept busy in extra prayers and recitals while in Qadri Order, disciples are drowned in The Divine Oneness and their nafs is killed. Conventionally the hair of disciples is cut in other orders, but in Qadri Order disciples are granted observation of Divinity through attention *(of the Murshid).*

  ❁ ہر طریقہ مفلس و بر در سوال قادری صاحبِ غنایت باوصال
  من قادریم، حاضریم باخدا طالبان را می نُمایم مصطفیٰؐ

  Meaning: Every order is indigent and begs from door to door but Qadri is rich and generous because it is united with Allah. I am a Qadri blessed with The Divine Presence. I show the Seekers of Allah the way to The Holy Assembly of Prophet Mohammad.

  This Faqeer has said everything on the basis of justice not out of jealousy. **(Noor-ul-Huda Kalan)**

- You must know that Qadri Order is the king and all the other orders are its obedient subjects. **(Noor-ul-Huda Kalan)**
- Remember in all the other orders there are hardships of mystic struggle but in Qadri Order, the Seeker is annihilated

[85] The Divine Love

in Allah on the very first day through Tasawur of Ism-e-Allah Zaat. Qadri Order is the sun as compared to the other orders which are merely lamps. **(Noor-ul-Huda Kalan)**

ہر طریقہ می بود مثلِ چراغ و ز آفتابِ قادری صد طُور داغ

Meaning: Every order is like a lamp but Qadri Order is like the sun. Hundreds of Mount Sinai[86] are insignificant in front of its Light. **(Noor-ul-Huda Kalan)**

- All the mystic orders are like lamps which can easily be put out by the wind of satanic and worldly dangers or the desires of nafs but Qadri Order is like the sun which has no fear of the opposing winds. A lamp never dares to show its brightness in front of the sun. **(Asrar-e-Qadri)**

SARWARI QADRI ORDER

There is a secret of Qadri Order which Ghaus-ul-Azam Shaikh Abdul Qadir Jilani revealed to his son Hazrat Abdul Razzaq and he transferred it to his grandson Hazrat Abdul Jabbar bin Abu Saleh Nasr. This secret is about the spirituality of Perfect Qadri Order which is related to The Divine Vision and Presence of The Holy Assembly of Prophet Mohammad. Originally this order was known as "The Jabbari Group" or "The Jabbari Qadri Order". Mohammad Hussain Dehlvi writes in his book "*Tazkira-tul-Fuqara*" which is about his meetings with the mystics of different orders, that in his travels he could not meet any Faqeer of the Jabbari Group. This is because they have always kept themselves away from the world and fame. Sultan Bahoo named this order as "Sarwari Qadri" after taking bayat directly at the sacred hand of The Holy Prophet and gaining beneficence from Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. This order flourished in the Sub-continent through Sultan Bahoo. He declares Sarwari

[86] Where Allah showed His Light to Prophet Moses

Qadri Order the original and perfect Qadri Order. About the Qadri Order, he says:

- Qadri Order has two offshoots, Zahidi Qadri and Sarwari Qadri. Sarwari Qadri Murshid is the possessor of all the attributes of Ism-e-Allah Zaat. That is why when he blesses a Seeker with the Spiritual Guidance and Persuasion of Ism-e-Allah Zaat, he grants him status equal to his own. Thus, the Seeker resigns to Allah's Will and becomes so indifferent to all needs that gold and soil become equal for him. On the contrary, the follower of Zahidi Qadri Order has to devote at least twelve years to hard mystic struggles. Then, Hazrat Shaikh Abdul Qadir Jilani helps him and elevates him to the status of Majzoob[87] devotee, while the status of a Sarwari Qadri devotee is that of Belovedness. **(Kaleed-ul-Tauheed Kalan)**
- Only the Qadri Way has complete command over time and space. There are two kinds of Qadri Way: Zahidi Qadri and Sarwari Qadri. I have been blessed with command over the Sarwari Qadri Way since I found presence in The Holy Assembly of Prophet Mohammad, where I swore bayat to him and he warmly ordered me, "Have the courage to guide people on the Way to Allah." After persuasion, he assigned me to Ghaus-ul-Azam Shaikh Abdul Qadir Jilani who blessed me with eternal spiritual success and ordered to persuade people. It owes to his kind favour that, afterwards, whenever I concentrated on the outward and inward of any Seeker, I took him to The Holy Assembly of Prophet Mohammad with the help of Tasawur of Ism-e-Allah Zaat and Tasawur of Ism-e-Mohammad without involving him in any hard mystic struggle or supererogatory prayer. Then there remained no veil before him and he witnessed Ism-e-Allah Zaat everywhere. Sarwari Qadri Way is definitely very courageous and bounteous way. In the other ways, people burnt some seekers

[87] The devotee who cannot tolerate the effects of Divine Disclosure and loses his senses.

to death by the extreme fire *(effects)* of Ism-e-Allah Zaat. Some could not bear the burden of Ism-e-Allah Zaat and helplessly stopped moving forward on the Way to Allah, whereas some apostatized. **(Ain-ul-Faqr)**

- What is the initial status of an accomplished Sarwari Qadri Murshid? *(It is that)* he blesses the Seeker with presence of The Holy Assembly of Prophet Mohammad by drowning him in the Noor of Marifat with his single glance by the Tasawur of Ism-e-Allah Zaat, stroke of Kalma Tayyaba and through his spiritual attention. This is the first day lesson of the Sarwari Qadri Way. A Murshid who does not know this lesson and cannot take his disciples to The Holy Assembly of Prophet Mohammad is not a perfect Sarwari Qadri Murshid. His ecstatic state is merely an illusion and deceit because the original and perfect Sarwari Qadri always remains drowned in The Divine Union by being engrossed in the Noor of Marifat. There are two levels of The Divine Union, first is attaining the Union through Divine Inspirations of Self Disclosure and second is to drown in this Divine Self Disclosure forever. **(Kaleed-ul-Tauheed Kalan)**
- Remember, there are two kinds of Sarwari Qadri Way. One is Zahidi Qadri, in which the Seeker appears to be doing hard mystic struggles. He strokes his heart with loud Zikr, keeps check on his nafs by meditation, remains busy in supererogatory prayers, spends his nights in prayers and days in fasting but has no knowledge and vision of his inward. He only pretends to be having Divine Experiences by his conversation. The other way is Sarwari Qadri, in which the Perfect Faqeer actually experiences the ecstatic states of Divine Closeness, Union and Vision. He can take his disciples also to The Divine Company and Union, blessing them with the status of Haq-ul-Yaqeen *(perfect faith gained through experience).* Only such Sarwari Qadri Faqeer is trustworthy because he is the killer of nafs and the spiritual commander

who steps forward boldly in the battlefield of The Divine Truth. **(Mahak-ul-Faqr Kalan)**

The Sarwari Qadri Way is named so because "Sarwari" means to have bayat at the sacred hand of Sarwar-e-Aalam[88] Prophet Mohammad and "Qadri" means to follow the path of Hazrat Shaikh Abdul Qadir Jilani. Hazrat Sakhi Sultan Bahoo says:

- Sarwari Qadri is actually the one who takes bayat upon the hands of Prophet Mohammad. All the evil and immoral behaviors are removed from his being and he is blessed with The Divine Favour to adopt the Shariah of Prophet Mohammad. **(Mahak-ul-Faqr Kalan)**
- Some Sarwari Qadris have such elite status that they are directly blessed with the benevolence of Prophet Mohammad and then he assigns them to Hazrat Shaikh Abdul Qadir Jilani who blesses them in such a way that they are never separated from him even for a single moment. **(Mahak-ul-Faqr Kalan)**

The Sarwari Qadri way is absolved of the pain of mystic struggles, forty day seclusions, the practice of holding breath, complications of initial levels, variety of invocations and meditations. This way does not follow superficial saintly manners like holding a stick or chaplet or wearing cloak or turban etc. The speciality of this way is that the Murshid Kamil takes the Seeker to the extreme spiritual levels on the very first day by giving him the Sultan-ul-Azkar **هُو** *(the king of invocations Hoo)*, Tasawur of Ism-e-Zaat and Mashq-e-Murqoom-e-Wajudia. While the other ways are not acquainted with the mentioned specialties. Sultan Bahoo declares that the initial level of a Sarwari Qadri disciple is equal to the extreme level of the disciples of the other ways.

[88] The Lord of the Universe

Hazrat Sakhi Sultan Bahoo took bayat at the sacred hands of Prophet Mohammad and then at the order of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, he took outward bayat of Syed Abdul Rehman Jilani Dehlvi.

The Sarwari Qadri lineage reaches Hazrat Sakhi Sultan Bahoo in the following order:

1. **Prophet Mohammad**
2. **Hazrat Ali bin Abu Talib**
3. Hazrat Khawaja Hassan of Basra
4. Hazrat Shaikh Habib Ajmi
5. Hazrat Shaikh Daud Tai
6. Hazrat Shaikh Maroof Karkhi
7. Hazrat Shaikh Sir'ri Saqti
8. Hazrat Shaikh Junaid Baghdadi
9. Hazrat Shaikh Jafar Abu Bakr Shibli
10. Hazrat Shaikh Abdul Aziz Bin Hars Bin Asad Tamimi
11. Hazrat Shaikh Abu-al-Fazal Abdul Wahid Tamimi
12. Hazrat Shaikh Mohammad Yousaf Abu-al-Farrah Turtoosi
13. Hazrat Shaikh Abu-al-Hassan Ali Bin Mohammad Qureshi Hankari
14. Hazrat Abu Saeed Mubarak Makhzoomi
15. **Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani**
16. Hazrat Shaikh Tajuddin Abu Bakr Syed Abdul Razzaq Jilani
17. Hazrat Shaikh Syed Abdul Jabbar
18. Hazrat Shaikh Syed Mohammad Sadiq Yahya
19. Hazrat Shaikh Syed Najmuddin Burhan Puri
20. Hazrat Shaikh Syed Abdul Fattah
21. Hazrat Shaikh Syed Abdul Sattar
22. Hazrat Shaikh Syed Abdul Baqqa
23. Hazrat Shaikh Syed Abdul Jaleel
24. Hazrat Shaikh Syed Abdul Rehman Jilani Dehlvi
25. **Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo**

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After Hazrat Sakhi Sultan Bahoo, the Sarwari Qadri Order continues through the Spiritual Leaders whose names are mentioned below:

26. Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani
27. Sultan-ul-Sabireen Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah Hashmi Qureshi
28. Shahbaz-e-Arifaan Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah Kazmi Al-Mashhadi
29. Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz
30. Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali
31. Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman *(the current Spiritual Leader of Sarwari Qadri Order)*

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FAMILY

WIVES

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo had four wives:

1. One of his wives belonged to the family of Hazrat Makhdoom Burhanuddin Ahmad,[89] resident of Langar Makhdoom, District Jhang, Pakistan.
2. His second wife belonged to the outer circles of his family of Awans.
3. The third wife was also his close relative.
4. His fourth wife belonged to a Hindu money lender family. She accepted Islam at the hands of Sultan Bahoo, before he married her. The writer of *Manaqib-e-Sultani* narrates this incident as:

❖ Once Sultan Bahoo went to Multan *(Pakistan)* and was sitting at the grave of Hazrat Bahauddin Zakariya for Dawat-e-Qaboor[90]. At first, the grave shook but at once it was ordered from Hazrat Shaikh Abdul Qadir Jilani "O' Bahauddin! He is my beloved, you must also love him and grant him whatever he desires". On hearing this, the soul of Hazrat Bahauddin came out of the grave to meet Sultan Bahoo and asked him to order whatever he wanted. Sultan Bahoo ecstatically said that he needed nothing. However, on Hazrat Bahauddin's insistence he demanded some souvenir of his city. Saying this, he left the shrine and went towards the north in the rapturous state. Afterwards, while he was standing near the river to have ablution, he saw a young maiden standing with shoes in her hands, having blisters in her feet.

[89] Hazrat Makhdoom Burhanuddin belonged to the Soharwardia Order and was a Sahib-e-Irshad Saint *(possessor of powers of guiding righteousness)*. According to a tradition, he was the spiritual successor of Hazrat Bahauddin Zakariya Multani while according to another tradition, he was his son. *(Tazkira Auliya-e-Jhang)*

[90] Recitation of Quran at the grave of a Saint to have spiritual beneficence from him.

Sultan Bahoo asked, "Who are you?" She replied, "I am the daughter of a Hindu money lender. When you came out of the shrine of Hazrat Bahauddin Zakariya, I accepted Islam there and then, as I was ordered by him to serve you. Rather, he ordered me to become your slave." Sultan Bahoo married her in the nearby village.

CHILDREN

According to *Manaqib-e-Sultani* Hazrat Sakhi Sultan Bahoo had eight sons. Their names are:

1. Hazrat Sultan Noor Mohammad
2. Hazrat Sultan Wali Mohammad
3. Hazrat Sultan Latif Mohammad
4. Hazrat Sultan Saleh Mohammad
5. Hazrat Sultan Ishaq Mohammad
6. Hazrat Sultan Fateh Mohammad
7. Hazrat Sultan Sharif Mohammad
8. Hazrat Sultan Hayat Mohammad

❖ Doctor Sultan Altaf Ali writes in *Mirat-e-Sultani, Bahoo Nama Kamil* that he also had a daughter by the name of Mai Rehmat Khatoon.

Sultan Bahoo's family continued only from his three sons Hazrat Sultan Noor Mohammad, Hazrat Sultan Wali Mohammad and Hazrat Sultan Latif Mohammad. While other sons did not have children. One of his sons, Sultan Hayat Mohammad died in childhood.

After Sultan Bahoo passed away, his eldest son Hazrat Sultan Noor Mohammad left his shrine and went to Garang Fateh Khan Layyah at the western bank of River Indus *(Pakistan)*. He returned after twenty years and died here. He was buried in the shrine of Sultan Bahoo. His descendants live in Basti Qazi near Layyah.

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Sultan Bahoo's second son Sultan Wali Mohammad became the first Superior of his shrine. He died during his last travel, near the khanqah of Hazrat Ghayyasuddin Taigh Harran Aadil Ghazi Shaheed in the city of Marta which is near Dera Ghazi Khan *(now Rahim Yaar Khan, Pakistan)* and was buried there. His descendants are spread in the vicinity of Chah Samandari *(old shrine of Sultan Bahoo)*, present shrine of Sultan Bahoo in Jhang, Ahmedpur Sharqiah and Rahim Yaar Khan. All the Superiors of Sultan Bahoo's shrine were from the progeny of Sultan Wali Mohammad and they also inherited his property. Some of them reached high government posts and some became popular in politics. My Murshid, Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali's family lineage also reaches Sultan Bahoo through Sultan Wali Mohammad.

Some of Sultan Latif Mohammad's descendants lived in Sabzal Kot *(Sadiqabad, Pakistan)*. This family spent life in poverty and anonymity and at last diminished. Now, the family lineage of Sultan Bahoo is carried on only by his two sons, Sultan Wali Mohammad and Sultan Noor Mohammad.

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KARAMAAT[91]
(MIRACLES)

In terms of Shariah, a Karamat is a supernatural power shown by Saints. It is an unusual spiritual power bestowed by Allah upon His sacred men. A 'Mojza' is a miracle by a Prophet and 'Karamat' is a miracle by a Saint.

Karamat is of two types; one is outward and extrinsic while the other is spiritual or intrinsic. The outward or extrinsic Karamat is for common people because those who can see only the outward things accept only the extrinsic miracles. While, the spiritual and intrinsic miracles are for the special ones who have the knowledge of spirituality. The extrinsic miracles can be satanic deceptions which can be shown even by the non-Muslims, Hindu ascetics or magicians e.g. walking on water, flying in the air, revealing the hidden secrets or making an ill person healthy or a healthy person ill or insane. The Arifeen *(Knowers of Allah)* do not consider these magics a Karamat. In Faqr, these are just immodest and impure behaviors.

The spiritual or intrinsic Karamat is to change ones heart, to start Zikr of Ism-e-Allah Zaat in one's heart, bless someone with The Divine Union by a single glance, convert an illiterate into a scholar, give such knowledge to a person which he does not possess before, take someone to the status of Fana-Fi-Shaikh *(annihilation in Murshid)* Fana Fillah *(annihilation in Allah)* Baqa Billah *(becoming immortal with Allah)*, make a materialistic person an Arif just by a single glance or submerge someone in The Divine Vision and Union without any mystic struggle or lengthy prayers. These spiritual Karamaat of Arifeen are only for

[91] Plural of Karamat

the special Seekers of Allah and there is no satanic deception in them.

There are several extrinsic and intrinsic miracles of Hazrat Sakhi Sultan Bahoo. Some of them are mentioned below:

- Since childhood, he could turn a non-Muslim into a Muslim just by a single glance. This miracle continued throughout his life.
- His second biggest miracle is his books. He did not get formal education from any school and could not read or write even then he wrote 140 books in Persian, the customary language of his age. The miracle of his books, observed by myself, is that if read with complete faith, respect and sincerity after ablution, the heart of the reader becomes enlightened. The letters of his books are absolute Noor and the statements are complete inspirations. He declares in all his books, "If someone could not find a Murshid, he should make any of my books his guide and medium. I will definitely guide him to his eternal destination." I have observed that a sincere reader of his books definitely finds a Murshid according to his desire. However, for the blind hearted people he says, "Those blind, black hearted people who are deprived of Marifat since eternity will never like my books."

  Another miracle of his books is that they have treasures of Divine Knowledge and mystic secrets for all the Seekers, regardless of their spiritual status. The Seeker at initial stage will get guidance from them according to his status, while the Seeker at middle or final stage will get beneficence accordingly.

- Sultan Bahoo used to do farming in Shorkot. Once a poor Syed, who had a large family to support, was worried due to his poverty and was in search of a Saint whose prayer could make his financial plight better. To fulfill this desire, he started serving a Faqeer. One day, the Faqeer asked him

what he wished. He replied, “I have a large family to support and a huge loan to return. My sons and daughters have reached the age of marriage but I cannot manage to get them wed due to my poverty. All the material sources have finished. Only some invisible spiritual source can solve my problem now.” The Faqeer said, “Let me give you the address of a Perfect Saint. Only he can solve your problem. Go to Hazrat Sakhi Sultan Bahoo who lives in Shorkot and tell him your problem.” The poor Syed went to Shorkot but he was disappointed to see that Sultan Bahoo was ploughing the fields. He was also told by the nearby people that they knew Sultan Bahoo as a farmer, not as a Faqeer or Saint. He was about to return back in disappointment when Sultan Bahoo, who had become aware of his inner state, called him. Hearing his voice, Syed felt encouraged and decided to tell him his problem. After greetings Sultan Bahoo asked his problem, the Syed told everything. Sultan Bahoo requested him to hold his plough while he passed the urine. Afterwards, he cleaned himself with an earthen stone and holding that stone he came back to that Syed and said, “You came here in vain, I cannot help you as I am a simple Jut[92].” Syed was already tired of the long journey and much worried due to his troubled life, he said angrily, “Ok! I must be punished as I am begging from a Jut inspite of being a Syed myself.” Sultan Bahoo became angry, he threw the stone that was in his hand in anger, saying the verse:

نظر جنہاں دی کیمیا، سونا کردے وٹ
قوم اُتے موقوف نہیں کیا سیّد کیا جٹ

Meaning: Those, whose sight is alchemy itself, can turn a stone into gold. It does not matter whether they are Syed or Jut.

[92] Jut is a caste traditionally based in Punjab, Pakistan.

The stone he threw tumbled far on the ploughed field and all the clods that came in touch with that stone turned into gold. Syed was petrified and begged for forgiveness at Sultan Bahoo's feet. He said to the Syed, "Now, do not cry, pick up the gold stones and leave silently. If anyone would come to know about the incident, both of us will be speculated." So, the Syed put the stones in his coverlet and left kissing the feet of Sultan Bahoo. **(Manaqib-e-Sultani)**

- Once Sultan Bahoo was travelling in Thal, an area in the eastern desert of Pakistan, with some of his disciples and dervishes. Someone amongst them asked him about Akseer Nazar[93]. At that time, a man nearby was about to lift his bundle of wooden sticks. When Sultan Bahoo put a glance upon him, he started staring at the sky. Sultan Bahoo said to the person who questioned about Akseer Nazar, "On our return journey, when we will reach here, this person will answer your question." So, they set on their journey. When they returned back to the place where they had found the man with the bundle of sticks, they reminded Sultan Bahoo of the question about Akseer Nazar. He took all the dervishes and disciples to that man who was still in the same condition. The bundle of sticks was lying before him and he was staring at the sky. Sultan Bahoo ordered his disciples to ask their question to that man but when they asked the man, he remained silent and still like an idol. When he did not speak even on calling many times, the disciples requested Sultan Bahoo to call him. Sultan Bahoo asked his disciples, "What was this man's condition when you last saw him?" They replied, "This man was about to pick his bundle of sticks, when you put a glance upon him he started staring at the sky." Sultan Bahoo told them that this man had been in the same state since then. When Sultan Bahoo again put glance

[93] The sight of alchemy which changes the inner self of a person, just as iron is converted into gold by the process of alchemy.

upon that man he returned to his senses. He fell at Sultan Bahoo's feet and crying bitterly requested him to grant him that state again. Sultan Bahoo ordered him to tell everyone about his condition. He said, "Hazoor[94], when you passed from here last time, I was about to pick my bundle of sticks. You put a glance upon me and just by that attention of your eyes I was submerged in The Vision of Allah and till now, I was enchanted and captured by the pleasure of The Divine Vision. Now you have taken me out of that state. I am really upset and restless, I request you to bless me with that condition again." Sultan Bahoo told his disciples that this was a very simple and ordinary example of Akseer Nazar. Then, he said to that man, "Pick up your bundle of sticks, you were a slave to time majzoob devotee before, but now you are a traveler of The Divine Path who rules over time. Now you have control over your condition, you can experience that ecstatic state whenever you want." **(Manaqib-e-Sultani)**

❖ There was a jujube tree in front of the door of Sultan Bahoo's tomb. As it was in the middle of the way, it was a hindrance for the visitors of the shrine and also hid the view of the tomb. The attendants of the shrine and Khalifahs of Sultan Bahoo thought it disrespectful to cut it. One day a blind man came to the shrine, his head struck against the tree while he was entering the tomb. He was badly injured. The attendants and Khalifahs mutually decided to cut that tree the next day before the morning prayer. A Faqeer, Mohammad Siddique was in seclusion in the tomb those days. He was also included in that mutual consultation. That night, Sultan Bahoo came in his dream and said, "Why are you cutting my jujube tree, it will go far from here itself." Next morning, it was seen that the tree had actually moved ten steps away from its original position. It stood towards the north of the door i.e. at

[94] A respected way to address an exalted personality

the right hand of the visitors. From that day onwards, it was called the "Hazoori Bair[95]". Devotees come from far off areas to take its fruit as a benediction, especially for having children and to recover from illnesses. If the fruit is not available, people take its leaves. Since, Sultan Bahoo informed Mohammad Siddique about this miracle, so he was entitled as 'Bair Wala Sahib' and 'Makhdoom Sahib Bair Wala'. His disciples used to call him by this title. **(Manaqib-e-Sultani)**

- Once Sultan Bahoo was travelling with dervishes in the area of Dera Ghazi Khan, Pakistan. They passed from a village named Chabri. The companion dervishes requested Sultan Bahoo to allow them to cook chapattis, as it was time for lunch. He allowed them. A woman in that village used to serve dervishes, so they all went to her house. Some of the dervishes started cooking food with the help of that woman. Meanwhile, the baby girl of that woman who was sleeping in a crib, woke up and started crying. The woman asked Sultan Bahoo to move the crib, so the baby would stop crying. Sultan Bahoo moved the crib and while doing this, enlightened the heart and soul of the girl with the Noor of Ism-e-Allah Zaat by his Divine Attention. Then he turned to the woman and said to her, "O' woman! I have moved the crib of your girl in such a way that this movement *(i.e. her spiritual enhancement)* will be continued till the Doomsday." That girl's name was Fatima Masueen and she belonged to the Baloch tribe "Mastuee." Her shrine is in Katkar, an area in the village 'Fateh Khan' in Wahwa, Dera Ghazi Khan, Pakistan. Lacs of devotees and hundreds of Seekers of Allah visit her shrine for gaining beneficence.
- Once, Sultan Bahoo was visiting the Valley of Soon Sakesar *(Pakistan)*. His Khalifah Sultan Naurang was with him. They stopped near a beautiful hill of Kalar Kahar[96]. On the 1st of

[95] Jujube
[96] The government has now made a picnic spot here.

Ramazan, Sultan Bahoo went in seclusion in a cave of that hill and got submerged in The Divine Vision. When evening fell, Hazrat Sultan Naurang became worried about arranging food in that forest. At the time of iftar[97], a supernatural being appeared in the form of a deer and came down the hill near Hazrat Sultan Naurang. There was some water in a utensil and food in a cloth on its horns. Hazrat Sultan Naurang heard Sultan Bahoo saying:

براتِ عاشقاں بر شاخِ آہو

Meaning: True love goes unrewarded.
(It is a Persian proverb. Here it means that the food sent for Sultan Naurang was not as a reward for his true love rather it was just to fulfill his need.)

Hazrat Sultan Naurang broke his fast with that provision; afterwards he tied the utensils and the cloth with the horns of the deer and let it go. That deer kept providing food to Hazrat Naurang Sultan the whole month of Ramazan at the time of sehr[98] and iftar.

Sultan Bahoo remained in the state of spiritual absorption the whole month of Ramazan. When the moon appeared on the night of Eid, drums were beaten in the villages nearby, which let Sultan Bahoo come out of his state of meditation. He asked Naurang Sultan what the noise was all about. He replied that the Eid moon had appeared. Sultan Bahoo exclaimed, "Oh! Has all the Ramazan passed? And what about my prayers, fasts and taravih[99] prayers?" He replied, "Hazoor! You know better." Inspite of his severe state of spiritual absorption, Sultan Bahoo offered all his prayers and kept fasts afterwards.

[97] At dusk *(Maghrib prayer)* when Muslims break their fast in Ramazan.
[98] At dawn *(Fajr prayer)* when Muslims keep their fast in Ramazan.
[99] The prayer offered at night before keeping the next day fast.

Then, that supernatural deer came to Sultan Bahoo and requested for his Divine Attention. When Sultan Bahoo put a glance upon it, it could not tolerate that attention and died at once. It is said that a dervish[100] was also present there at that time. He requested Sultan Bahoo, "Hazoor, I have been at your service for a long time, but you never put such a Divine Glance upon me." Sultan Bahoo blessed him too with his attention, he also could not tolerate it and died. Sultan Bahoo made tombs of both the deer and the dervish side by side. Later on, this place became famous by the name of "Aahoo Bahoo." 'Aahoo' means deer and 'Bahoo' shows relation with Sultan Bahoo. This shrine became a sacred place for the visitors. I have visited this place[101] and the seclusion cave of Sultan Bahoo many times because my beloved Murshid used to go to Uchali Sharif, a beautiful area in the valley of Soon Sakesar, during summer every year and I had to go to Uchali to meet him via Kalar Kahar from the Motorway. So I had the privilege of visiting this place at least fifteen times a year.

Till 2001, this place was famous by the name of "Aahoo Bahoo" but in 2002 its name was changed to "Hoo-b-Hoo", because someone had taken these shrines under his control and related them to Syed Shaikh Mohammad Yaqoob Shaheed and Hazrat Shaikh Syed Ishaq Shaheed, sons of Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani's son Syed Abdul Razzaq, thus changing the actual course of history.

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[100] My Murshid Sultan Mohammad Asghar Ali related from his Murshid and father Sultan Mohammad Abdul Aziz that the name of this dervish was Faqeer Ghulam Mohammad and he was the resident of Noor Pur Sethi, District Chakwal, Pakistan.

[101] I also had the privilege of visiting these tombs in March 1994 before my bayat to my Murshid. At that time the Motorway was under construction and these tombs were famous by the name of "Aahoo Bahoo". Faqeer Abdul Hameed son of Faqeer Noor Mohammad Kulachvi writes in his book *"Hayat-e-Sarwari"* that his father often went to the mountains of Soon Sakesar in the month of Ramazan and visited the tombs of Aahoo Bahoo. Faqeer Noor Mohammad Kulachvi has also mentioned about these tombs in his book "*Makhzan-ul-Asrar*".

- Another miracle of Hazrat Sakhi Sultan Bahoo is related to this place. It is said that the water of this place was not sweet and clean. So, the people of Kalar Kahar had to bring clean water for drinking purpose from far off areas. Once some women were bringing sweet water for drinking when a Saint[102] passed by. He requested for some water but the women lied that the water was bitter. The Saint replied, "Alright! If you say the water is bitter, then it must be bitter." When those women reached home they found that water had actually become bitter. When other people went to the spring from where they used to get sweet water, they found that it had also become bitter. All of them started to search for that Saint. When they found him, they requested him to forgive the women as they could not recognize his status, and begged to make the water of the spring sweet again because it was the only source of drinking water for them. The Saint replied, "I cannot make the water sweet again but one day the Sultan of Arifeen would pass from this place. You would have to request him, as changing bitter into sweet and useless into useful, is his attribute."

  When Sultan Bahoo had buried the deer and dervish, people of the village came to know that a Saint had been present in their area since a month and was engaged in prayers in the hill. They met Sultan Bahoo and presented the problem of bitter water before him. Sitting at his place of seclusion, he threw a stone forcefully at the foot of the hill. At once, a spring sprouted from there. Sultan Bahoo declared that the spring would continue till the Doomsday. Now, this spring is the only source of water for the people of Kalar Kahar and fulfills all their requirements of water. The water of this spring has given birth to a natural lake in Kalar Kahar. This place has become a big picnic resort now.

[102] According to the book, *'Mirat-e-Sultani Bahoo Nama Kamil'*, he was Hazrat Shaikh Fareeduddin Ganj Shakar

TRANSFERENCE OF THE DIVINE TRUST AND SARWARI QADRI ORDER

WHAT IS THE DIVINE TRUST?

In the Holy Quran, Allah Almighty says about His Sacred Trust:

۞ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ○ (الاحزاب۔72)

Meaning: We presented Our Trust before the skies, earth and mountains. Everyone refused to bear it, but man *(Insan-e-Kamil)* picked it up. No doubt, he is cruel *(towards his nafs)* and ignorant *(of his highest rank near Allah)*. **(Al-Ahzab-72)**

According to the Perfect Faqeers, this Trust actually refers to the true heritage of The Holy Prophet which is Ism-e-Allah Zaat and The Trust of Faqr. The person to whom this Trust is transferred is stationed at the grand position of اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه Meaning: When Faqr is accomplished, that is Allah.

When the Seeker of Allah reaches the peak of Faqr i.e. Baqa Billah[103], he acquires all the Attributes of Allah and is adorned with the grand status of Insan-e-Kamil *(The Universal Divine Man)*. The most perfect and pre-eminent Man of this entire Universe is Prophet Mohammad and he is the best Manifestation of Allah. Hazrat Sakhi Sultan Bahoo says:

- The Holy Prophet is The Insan-e-Kamil and all the others have proximity *(to Allah)* according to their statuses. **(Ain-ul-Faqr)**

Insan-e-Kamil is the possessor of The Divine Trust and the Representative of Allah on this earth. Hazrat Sakhi Sultan Bahoo says:

[103] Becoming immortal with Allah after being annihilated in His Divine Self.

- Jamiat[104], which is the Beneficence of The Most Compassionate, is solely the destiny of The Insan-e-Kamil. Only the Prophets and Faqeers *(those who reach the ultimate level of Faqr)* are The Insan-e-Kamil. **(Fazal-ul-Laqa)**

Allah says in the Quran: اَلرَّحْمٰنُ فَسْئَلْ بِهٖ خَبِيْرًا ○ (الفرقان۔59)

Meaning: Allah is The Most Compassionate. *(O' aspirant of His Knowledge)* ask of Him from someone who has attained His awareness. **(Al-Furqan-59)**

Insan-e-Kamil becomes The Ultimate Manifestation and Reflection of Allah. He reflects the Noor of The Divine Essence as well as all His Names, Attributes and Actions. He possesses all The Divine Attributes and Virtues.

Hazrat Imam Hussain says in his book, *Mirat-al-Arifeen*:

- "The entire Holy Quran is in Umm-ul-Kitab i.e. Surah Fatiha, Surah Fatiha is in بسم اللّٰہ Bismillah, and Ism-e-Allah is present in the heart of Insan-e-Kamil. That is why Insan-e-Kamil is both the compact as well as the detailed form of all the Attributes of Allah and His Essence."

When Hazrat Sakhi Sultan Bahoo reached this destination of Faqr, he said:

- When I reached the ultimate destination of Faqr, The Divine Decree came from the Majestic Court, "You are My Lover." I humbly submitted, "My humble self is incapable of the Love of The Majesty." Then it was commanded, "You are My Beloved". On this, I kept quite. The Sheen of Ray of Divinity submerged me into the Oceans of Divine Engrossment like a mere particle and The Divine Commandment came, "You are exactly Me and I am exactly you. With respect to Haqeeqat you are My Reality and with respect to Marifat

[104] Accumulation of all The Divine Attributes and Powers

you are My Beloved and the Secret of Ya-Hoo lies in Hoo."
(Risala Roohi Sharif)

In this statement 'Hoo' means The Divine Essence, whereas "Ya-Hoo" means Haqeeqat-e-Mohammadia *(The Mohammadan Reality)* and The Divine Secret means Union with Allah after the spiritual accomplishment. This is the station of Fana Fillah Baqa-Billah where man becomes Perfect and adorns the station of The Universal Man.

In *Aqal-e-Baydar* Hazrat Sakhi Sultan Bahoo says about The Insan-e-Kamil:

- "Since the Blessed Noor of Mohammad manifested from the Noor of Allah and then from the Noor of Mohammad, the entire creation came into being. Hence, the essence of man is Noor and when on the basis of his pious deeds his nafs, heart and soul turn into Noor, then he becomes The Insan-e-Kamil.

In his book *"Noor-ul-Huda"* Sultan Bahoo says:

- "The existence of Insan-e-Kamil is a treasured maze of the Talisman *(wonders)* of The Divine Name and Essence."

Here, Sultan Bahoo has called the existence of Insan-e-Kamil a 'Talisman' because he is the manifestation of wonders and rarities. He knows the secret of finding "Ism (اللّٰہ) and the Musamma *(The Divine Essence)*". This secret is a treasure and just as one reaches a treasure after solving a maze, likewise, recognizing Insan-e-Kamil is a maze. Whoever solves this maze, only he recognizes the Reality of the Insan-e-Kamil.

Allama Ibn-e-Arabi says about Insan-e-Kamil:

- Since Ism-e-Allah Zaat comprehends and contains all The Divine Attributes and is the base of the entire marvels, hence, It is the origin of The Divine Disclosure and is called the God of all the Gods. The person who is Its Perfect Embodiment is The Exact Divine Essence-The True Man of

Allah who can see Allah and every hidden or revealed thing with his physical as well as spiritual eyes. In every era, one person is on the footsteps of Prophet Mohammad and he is "The Absolute Man of Allah" of his era. He is called the Leading Saint of all the Saints or "The Ghaus[105]". He is the perfect follower of the way of Prophet Mohammad. He unintentionally stays in the subjection of command and proximity of obligatory works. Whatever Allah has to do, He does it through him." **(Fusoos-ul-Hikam, page 232)**[106]

As it is said in The Holy Quran:

وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْٓ اِمَامٍ مُّبِيْنٍ (یٰسٓ12)

Meaning: And We have encompassed everything in Imam-e-Mubeen. **(Yaseen-12)**

In this verse "Imam-e-Mubeen" *(The Enlightened Leader)* refers to The Insan-e-Kamil. Allah has kept all His Wills, Commands and the created Universe in The Guarded Tablet which is, in fact, the heart of Insan-e-Kamil. The heart of Insan-e-Kamil is the place where the Noor of The Divine Essence is revealed and its vastness can neither be explained nor imagined.

Allama Iqbal says:

لوح بھی تُو، قلم بھی تُو، تیرا وجود الکتاب
گنبد آبگینہ رنگ تیرے محیط میں حباب

Meaning: You are The Divine Tablet, The Divine Pen and The Real Quran. The crystal coloured dome *(meaning the sky)* is just a bubble as compared to your Divine Self.

Hazrat Shaikh Moeeduddin Jindi says:

[105] The highest spiritual rank
[106] Translated by Abdul Qadeer Saddiqui, publisher Nazeer Sons Lahore

- "Ism-e-Azam, which has become famous all over, is in fact, meaningly related to the world of Reality and soul, while literally it is related to this world of physical existences and apparent words. All the Hadiths which comprehend the truths of Divine Marvels are called 'The Reality' and they actually refer to The Insan-e-Kamil who is present in every era. He is the leading Saint of all the Saints. He possesses The Divine Trust and is the Absolute Representative of Allah. Ism-e-Azam is actually the physical countenance of that Perfect Saint *(The Universal Divine Man)*." **(Page 41, Vol:I)**[107]

Hazrat Syed Abdul Kareem bin Ibrahim Al-Jaili writes in his book *"Insan-e-Kamil"*:

- Among the levels of existence, the level and marvel at which Prophet Mohammad was appointed, no one else can ever achieve that level. The behaviours, conditions and actions of the beloved Prophet are a witness that he was unique in these marvels. He is The Insan-e-Kamil and the rest of the Perfect Prophets and Saints are adjoined to him the way "perfected ones" are adjoined to "The Perfect One." They are related to him just as the "distinguished ones" are related to "The Distinguished", but unanimously the Ultimate and Absolute Insan-e-Kamil is Prophet Mohammad." **(page 379)**

Further, he says:

- Insan-e-Kamil is the one who truly deserves to possess The Personal Name and Real Attributes of Allah as per order of The Divine Self. For Allah, he is like a mirror. The way one cannot watch one's face without a mirror, Insan-e-Kamil cannot see his real being without the mirror of 'Ism-e-Allah' as it is his "mirror". The same way, Insan-e-Kamil is like a mirror to Allah. Allah has made it necessary upon Himself to

[107] *Tafseer Rooh-ul-Bayan*, translated by Maulana Mohammad Faiz Awaisi, publishers Maktaba Awaisia Rizvia Bahawalpur, Pakistan.

see all His Names and Attributes only in The Insan-e-Kamil. **(page-391)**

Syed Abdul Kareem bin Ibrahim Al-Jaili further describes about Insan-e-Kamil:

- The Mohammadan Reality manifests itself in every era in the being of the Insan-e-Kamil of that age, according to the requirements and conditions prevalent in that age. The Insan-e-Kamil is the representative of Prophet Mohammad in that era.
- Insan-e-Kamil is the Celestial Pole around whom the whole existing universe revolves from pre-existence till eternity. Ever since the existence started till eternity, he is a unique Entity. Then, there are different physical dresses for this Entity in different ages *(i.e. this Entity appears in a different physical appearance in each era).* In accordance to that particular physical dress, he is given a name that would not go for another of his dress. His actual name is Mohammad, his patronym is Abu al-Qasim, his epithet is Abdullah *(Absolute Man of Allah)* and his title is Shamsuddin. In every era he has a new name which suits to the physical dress in which he appears in that age. **(Insan-e-Kamil, page-388)**[108]

The reality of Insan-e-Kamil is described in detail by Allama Ibn-e-Arabi in *"Fusoos-ul-Hikam"* as:

- From pre-existence till eternity The Holy Prophet keeps changing his physical dresses in every era and only in the beings of "perfect individuals" does he manifest himself. **(Sharah Fusoos-ul-Hikam wal Aiqaan)**
- Insan-e-Kamil is unique Entity since pre-existence till eternity and that is The Holy Lord of the Universe Prophet Mohammad who has been appearing in the beings of Ghaus,

[108] *"Insan-e-Kamil"*, Translated by Fazal Meeran, publisher Nafees Academy Karachi, Pakistan

Qutbs, Abdals and Saints according to their spiritual levels and ranks. **(Sharah Fusoos-ul-Hikam wal Aiqaan)**

Hazrat Shah Syed Mohammad Zauqi says:

- Insan-e-Kamil comprehends the whole existing world. On the basis of his wisdom and soul, he is Ummul Kitab[109]; on the basis of his heart, he is The Divine Tablet; on the basis of his nafs, he is the book of obliterations and affirmations. Insan-e-Kamil is The Holy Book which encompasses everything in the universe. Its secret and true meaning are revealed only upon those who have been liberated from the veils of inner darkness." **(Sirr-e-Dilbaran)**[110]

Maulana Jalaluddin Rumi says:

- Just as treasures are found in deserted places, Allah entrusts His Trust to that person's heart who is not popular." **(Mathnavi Maulana Rumi-Vol:III)**

In every era, there is a Man who bears The Divine Trust and he is in fact the Heir of The Treasure of Faqr. The Holy Prophet is the owner of the Treasure of Faqr and has complete authority over it. He is the one who transfers this Trust and Treasure. Without his permission, The Trust of Allah cannot be entrusted to anyone. He transferred The Treasure of Faqr to his daughter Hazrat Fatima and she holds the highest and supreme level of being the First Sultan-ul-Faqr among the Mohammadan Ummah. This Treasure was also transferred to Hazrat Ali from whom the spiritual orders and mystic chains started. From Hazrat Ali this Treasure was transferred to Hazrat Imam Hassan and Imam Hussain. Then the chain continued and The Treasure reached the Supreme Holder of Faqr, Ghaus-ul-Azam Hazrat Shaikh Abdul

[109] Ummul Kitab literally means "the mother of the book". It refers to Surah Al-Fatiha which contains the summary of the whole Quran and is also its start. Since Insan-e-Kamil contains the whole Universe in a compact form and is also the start of the universe, as The Holy Prophet said "My Noor manifested from the Noor of Allah and then the whole universe was created from my Noor", so he is called the Ummul Kitab.

[110] Al-Faisal publishers Lahore

Qadir Jilani and then to Hazrat Sakhi Sultan Bahoo. Now, whenever someone is selected by The Holy Assembly of Prophet Mohammad for entrusting The Divine Trust, The Holy Prophet hands over that person to Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani for his spiritual training to hold The Trust. Then, he is sent to Hazrat Sakhi Sultan Bahoo for the final transference of The Treasure of Faqr i.e. The Divine Trust because Sultan Bahoo is the leader of Sarwari Qadri Order. Although, the actual and main source of transference of The Treasure of Faqr till the doomsday is only Prophet Mohammad. Without his approval and permission Faqr cannot be granted to anyone.

The Insan-e-Kamil who possesses The Divine Trust is also called Sahib-e-Musamma Murshid[111] and he is the true Murshid Kamil Noor-ul-Huda[112]. If a Seeker is fortunate enough to find such a Murshid, then his approach to the extreme level of Nearness of Allah is not far anymore. The symbol of his marvels and perfection is that he blesses the Seeker with the Sultan-ul-Azkar Ism-e-Azam "Hoo" and gives Ism-e-Allah Zaat for Tasawur on the very first day of bayat. If a Seeker finds such a Murshid, he should immediately join him. However, it is difficult to find him as he is not usually a popular and known person. This chain of Perfect Spiritual Guides will continue till the Doomsday, but only those Seekers will find and recognize them who truly and sincerely seek the Recognition and Vision of Allah and The Divine Presence in The Holy Assembly of Prophet Mohammad.

This Insan-e-Kamil, who is also the Perfect Murshid and is blessed with all the Attributes and Powers of Allah and The Divine Light of Guidance, bears The Divine Trust. He is the Heir of the Treasure of Faqr and also the representative of The Holy Prophet. To search him in this world and then follow him on the

[111] The Spiritual Guide who possess all The Divine Attributes.
[112] The Perfect Guide possessing The Divine Light of Guidance.

Right Path is an obligation according to the Mystics, so the Seekers of Allah must find him.

TRANSFERENCE OF THE DIVINE TRUST AND SARWARI QADRI ORDER BY SULTAN BAHOO

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo says about transferring The Divine Trust:

دل دا محرم کوئی نہ ملیا، جو ملیا سو غرضی ھُو

Meaning: I could not find any deserving Seeker to whom I could transfer The Trust of Faqr. Whoever came to me wanted to fulfill his worldly desires.

He also says:

- For thirty years, I had been looking for a true Seeker whom I could elevate to the extreme spiritual levels where I am myself *(i.e. transfer him The Divine Trust)* but I could not find such a Seeker. **(Ameer-ul-Kaunain)**

He says:

ہم طالبم مطلوب ہم مرشد تمام
ہر یکے را واقفم از ہر مقام

Meaning: I am the Perfect Murshid and waiting for the Perfect Seeker *(to transfer him The Divine Trust)*. I am acquainted with all the stages of both the Seeker and the Guide.

در طلب طالب بہ طلبم سالہا
کس نہ یابم طالبے لائق لقاء

Meaning: Since years, I have been searching for a true Seeker who deserves The Divine Vision and Union but I could not find the one. **(Noor-ul-Huda Kalan)**

In his book *Noor-ul-Huda Kalan,* Sultan Bahoo says:

- For years, I have been searching for the True Seekers of Allah but could not find such a highly courageous and determined Seeker who truly deserved The Divine Persuasion and to whom I could transfer the infinite wealth and blessings of extrinsic and intrinsic Treasures of The Divine Knowledge of Oneness *(i.e. the legacy of Faqr and The Divine Trust).* Thus, fulfill my obligation of paying the charity of The Divine Benedictions and get absolved of the Right of Allah. **(chapter: Sharah Faqr-e-Mohammadi)**

Iqbal says:

اقبال! کوئی محرم اپنا نہیں جہاں میں معلوم کیا کسی کو دردِ نہاں ہمارا

Meaning: Iqbal! I have no confidant in the world. No one knows my hidden pain.

The references given above prove that Hazrat Sakhi Sultan Bahoo could not find a true Seeker in his life to whom he could transfer The Divine Trust and order of Faqr *(Sarwari Qadri Order),* so he left this world without transferring it. He transferred this Trust after his death to the True Seeker of Allah Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah who was born in Madina in 1184 H i.e. eighty four years after the death of Sultan Bahoo. Syed Mohammad Abdullah Shah came from Madina to the shrine of Sultan Bahoo in Jhang, India *(now Pakistan)* in 1241 H *(1825 A.D)* and received The Divine Trust of Faqr from Sultan Bahoo. Hence the Sarwari Qadri Order continued from him 139 years after the death of Sultan Bahoo.

SULTAN-UL-TARIKEEN HAZRAT SAKHI SULTAN SYED MOHAMMAD ABDULLAH SHAH MADNI JILANI

The Divine Trust of Faqr was transferred from Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo to Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani and he became the next Spiritual Leader of the Sarwari Qadri Order.

Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani was born on the Friday night of 29th Ramazan, 1186 H *(24th December, 1772)* in Madina. His ancestry goes up to Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani in the following way:

Syed Mohammad Abdullah Shah Madni Jilani son of Syed Abdul Raheem son of Syed Abdul Aziz son of Syed Abdul Rehman Jilani Dehlvi son of Syed Abdul Qadir son of Syed Sharfuddin son of Syed Ahmed son of Syed Alauddin Sani son of Syed Shahabuddin Sani son of Syed Sharfuddin Qasim son of Syed Mohiyuddin Yahya son of Syed Badruddin Hussain son of Alauddin son of Shamsuddin son of Saifuddin Yahya son of Zaheeruddin Masood son of Abi Nasr Mohammad son of Abu Saleh Nasr son of Syedna Abdul Razzaq Jilani son of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.

His mother, Syeda Momina belonged to the progeny of Imam Syed Mohammad Taqi. Hence, he was a Hussaini Syed from his maternal side. Her lineage is as below:

Syeda Momina daughter of Syed Mohammad Zakiuddin son of Syed Abdullah son of Syed Mohammad Mubeen son of Syed Amir Akhwand son of Syed Imamuddin son of Syed Haider son of Syed Mohammad son of Syed Feroz son of Syed Qutbuddin son of Syed Imamuddin son of Syed Fakharuddin son of Syed Kamaluddin son of Syed Badruddin son of Syed Tajuddin son of Syed Yahya son of Syed Abdul Aziz son of Syed Ibrahim son of

Syed Mehmood son of Syed Zaid Shehwar son of Syed Abdullah Zarbakhsh son of Syed Yaqoob son of Syed Ahmed son of Syed Mohammad Aarij son of Syed Ahmed son of Syed Mohammad Musa Al-Muberakah son of Imam Syed Mohammad Taqi son of Imam Syed Ali Raza son of Hazrat Syed Imam Musa Kazim son of Syed Imam Jaffar Sadiq son of Syed Imam Mohammad Baqir son of Syed Imam Zain-ul-Abideen Ali son of Hazrat Imam Hussain son of Hazrat Ali son of Abi Talib.

Syed Abdul Rehman Jilani Dehlvi, the Murshid of Hazrat Sakhi Sultan Bahoo was the great grandfather of Syed Mohammad Abdullah Shah. Syed Abdullah Shah's grandfather Syed Abdul Aziz migrated from Delhi to Baghdad in 1107 H *(1696 A.D)*. Then he went to Madina from Baghdad in 1109 H *(1698 A.D)* and settled there permanently.

Syed Mohammad Abdullah Shah's countenance was illuminated by the Noor of Allah since birth. Whoever beheld him got mesmerized. He was inclined towards worshipping Allah since childhood and was least interested in the worldly matters. He found peace only while praying and worshipping Allah. He had learnt the Holy Quran by heart at the age of twelve. His maternal grandfather Syed Mohammad Zakiuddin often took him to the Tomb of The Holy Prophet in Madina with him. At the Tomb, his soul, which was restless due to The Divine Love, found spiritual bliss. The restlessness of his soul made him enraptured to the extent that he ran crazily miles and miles until his feet started bleeding.

After the death of his parents, Syed Mohammad Abdullah Shah got fed up from the world completely. He left his home and started living at the Tomb of The Holy Prophet. There, he kept himself absorbed in prayers and services of the Tomb.

After six years of service and spiritual struggle, Syed Mohammad Abdullah Shah was graced with the holy presence of Prophet Mohammad in his dream who asked him, "What do you

want in return of your services?" He replied humbly, "O' Lord! You know that I seek only Faqr." The Holy Prophet said, "For Faqr, you would have to go to India to Sultan Bahoo."

When Syed Mohammad Abdullah Shah woke up, he was surprised and worried to think that why The Holy Prophet had referred him to Sultan Bahoo while he himself is the origin of Righteousness and Divine Guidance. Hence, he continued his routine services at Masjid-e-Nabvi.

After another six years, The Holy Prophet again came into his dream and asked the same question, "What do you want in return of your services?" Syed Mohammad Abdullah Shah replied the same that he only wished Faqr. The Holy Prophet said, "You would get Faqr only from Sultan Bahoo". Syed Mohammad Abdullah Shah respectfully stated, "I am totally unaware of the language, culture and life style of that region." Prophet Mohammad replied, "I hand you over to my beloved Shaikh Abdul Qadir Jilani. Now it is his responsibility to guide you and help you reach there".

On waking up, Syed Abdullah Shah immediately set for the shrine of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani in Baghdad. Under his spiritual guidance Syed Abdullah Shah visited the shrines of all the Spiritual Leaders of Sarwari Qadri Order according to their order in the lineage, got their beneficence and eventually reached the shrine of Hazrat Sakhi Sultan Bahoo in Jhang, India *(now Pakistan)* in 1241 H *(1825 A.D)*. Sultan Bahoo transferred him The Divine Trust and order of Faqr spiritually. Syed Mohammad Abdullah Shah stayed at the shrine of Sultan Bahoo for six months. During this period Sultan Bahoo gave him spiritual training and then ordered him to settle in Ahmadpur Sharqiah *(east)* and guide the Seekers of Allah on the path of Faqr. Syed Mohammad Abdullah Shah obeyed the order and spent the rest of his life in Ahmadpur Sharqiah where a large number of people got beneficence from him. The Nawab of

Bahawalpur State Nawab Bahawal Khan III was also included among his devotees.

TITLE

The title of Syed Mohammad Abdullah Shah Madni Jilani is "Sultan-ul-Tarikeen" which was granted to him by The Holy Assembly of Prophet Mohammad. He was one of those Saints about whom Allah has said in the Qudsi Hadith, "Some of my Friends are those who remain concealed beneath my robe. No one knows them except Me."

In the Malfoozat of Pir Mohammad Abdul Ghafoor Shah, it is written:

- "He was an independent Saint, Perfect Friend and Knower of Allah. He was amongst the most pious ones who are hidden from the world according to the Qudsi Hadith. He remained in solitude indifferent to the worldly fame, meditating with complete attention towards Allah in his state of engrossment."

He always kept himself away from the limelight and the affairs of the state and court. He never visited the gatherings of any Nawab or Leader and always stayed at his khanqah. When the true Seekers of Allah came to him, he blessed them with spiritual guidance towards the Closeness of Allah after cleansing their nafs and purifying their hearts.

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani and Hazrat Sakhi Sultan Bahoo spiritually addressed him as "Shah Sahib" which is why he is famous with this title as well.

APPEARANCE

In the Malfoozat of Pir Mohammad Abdul Ghafoor Shah, Pir Abdul Haq writes; "He was very simple-natured and usually

wore casual clothes. He always dressed according to the Shariah and his full dress also included a turban. He usually wore green, blue and white coloured turbans. The erect edge of his white turban used to be two to three spans long."

On occasions such as Eid, he used to wear Tehmad[113] and Kurta[114]. He was unique in his beauty and grandeur. He owned a charming personality and an enlightened countenance. His forehead seemed broad and eyes were quite big and beautiful.

Mostly, he used to stay absorbed in meditation and due to deep engrossment he had redness in his eyes. He had a high nose. He used to keep his hair till his ears. His beard was pure white, shiny and thick. Its width and length were very appropriate. He was average heighted. Any person who had come to meet him with some worldly purpose was mesmerized by his beauty so much that he forgot everything. Even the young lads, when came in his service, used to get absorbed in the beautiful ecstasy of his presence forgetting their fun and play. Pir Abdul Haq relates that his father Pir Mohammad Abdul Ghafoor used to say "I have never seen anyone in my life like my Spiritual Guide Hazrat Syed Abdullah Shah. He had the most beautiful countenance and was exceptional in his beauty and grandeur. He was the best in his morals and behavior as well."

RELIGIOUS SCHOOL OF THOUGHT

Hazrat Syed Mohammad Abdullah Shah belonged to the Hanfi School of Thought and the Ahl-e-Sunnat-wal-Jammat sect.

[113] Traditional leg sheet popular in Punjab
[114] A type of long collarless shirt worn in South Asia

ORDER OF FAQR

The Order of Faqr of Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah is Sarwari Qadri. He is the Spiritual Leader of the Sarwari Qadri Order after Hazrat Sakhi Sultan Bahoo. It is written in Malfoozat:

- "The spiritual chain of Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah is Sarwari Qadri. He guided and persuaded the Seekers through this spiritual way. There are two spiritual ways of The Qadri Order; Sarwari Qadri and Zahidi Qadri. In the Sarwari Qadri Way, the Seekers of Allah immediately find the Union of their Beloved *(Allah)* without worship, effort and endeavour merely by the effect of the spiritual attention of Murshid Kamil and his special Divine Guidance. While, in the Zahidi Qadri way, the Secret of Divine Reality is revealed after an extended period of intense effort, worship and struggle.

  The mystic way followed by Syed Abdullah Shah Sahib was Sarwari Qadri because the Seekers of Allah were blessed with his spiritual beneficence without long duration of worship and struggle. The Secret of Allah was revealed upon them just by his most effectively benefitting glance. He often gave special spiritual instructions to the True Seekers of Allah verbally as well."

PROGENY

Syed Abdullah Shah had two daughters only. One of them, Noor Bibi, died at the age of seven years while the other was known by the name of Saleha Bibi. She was a perfect Saint and blessed with Diving Sight. She died few years after the death of Syed Abdullah Shah. Her shrine is near the shrine of Sultan-ul-Sabireen Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor

Shah in Mud Rajbana, Garh Maharaja, district Jhang, Pakistan. She was not married.

DEATH

Syed Mohammad Abdullah Shah died on Friday, 29th Ramazan, 1276 H (20th April, 1860) in Ahmadpur Sharqiah and is buried there.

SHRINE

Syed Mohammad Abdullah Shah's shrine is in Fatani Chowk, Ahmadpur Sharqiah *(east)*, district Bahawalpur, Pakistan.

The detailed life history of Syed Mohammad Abdullah Shah is given in the 2nd chapter of the book *"The Spiritual Guides of Sarwari Qadri Order"*.

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SPIRITUAL SUCCESSION
(KHILAFAT)

In the way of Faqr the Murshid Kamil appoints some of his chosen Seekers at different places to guide people, after training them spiritually and blessing them with one or more of his attributes. This is referred to as 'Khilafat' and these chosen Seekers are called 'Khalifah' *(the spiritual successor)*.

The difference between transferring The Divine Trust and bestowing the spiritual succession is that, the most special Seeker who is chosen to bear the Divine Trust is completely annihilated in his Murshid i.e. he possesses all the attributes of his Murshid. He represents and manifests his Murshid's self, so much so, in the physical body of that Seeker the actual being is that of his Murshid. While the Khalifah is annihilated in one or some attributes of the Murshid and represents only those attributes.

The actual source and origin of The Divine Guidance and Righteousness is The Insan-e-Kamil who bears The Divine Trust while the Khalifahs work as his subordinates and execute their duty of guiding people. It is not necessary for Khilafat that the Khalifah is stationed at the level of Fana-Fillah Baqa Billah. He is only trained according to the requirements of his responsibility. The relation between The Insan-e-Kamil and his Khalifahs can be understood by the example of a powerhouse and transformers. The powerhouse supplies electricity to the whole city but every area of the city has its own transformer. The actual source of electricity is the powerhouse but this electricity is supplied to all the areas of city through the transformers, according to the potential of the transformers. Similarly, the actual source of all the spiritual and esoteric powers is the Murshid Kamil possessing the Noor of Divine Guidance. These powers and Noor of the

Murshid Kamil reach the Seekers after reflection through the heart of the Khalifahs. If a Khalifah commits a mistake his spiritual powers are seized i.e. the Noor coming from the heart of Murshid Kamil to his heart ceases and he is demoted from his spiritual level. However, The Insan-e-Kamil possesses The Divine Trust and his status is that of belovedness, so his spiritual powers never cease and he is never demoted, rather it should be said that he never commits a mistake as he is the Manifestation of The Divine Self.

In the Sarwari Qadri Order, usually Khilafat is given to a very few Seekers. In this order, the Murshid Kamil Akmal holds the status of The Insan-e-Kamil and possesses The Divine Trust i.e. he is the possessor of Tasawur of Ism-e-Allah Zaat. So a Seeker must contemplate Ism-e-Allah Zaat under his guidance and in his sacred company to gain The Divine Knowledge and the Recognition of Allah. A Seeker can never find this blessing from any Khalifah. Only the Murshid Kamil can directly bless him with this Divine Favour. However, after the death of Murshid Kamil, the spiritual power of Khalifahs is increased many times because usually The Insan-e-Kamil does not appear twice at one place and the Seekers recognize him after a long time at the new place where he appears.

The terms Sajjada Nashini or Gadi Nashini *(holding superior seat of a shrine)* are also common nowadays and usually people wrongly take the superior of the shrine as the spiritual successor of the Saint whose shrine he is holding. Although, before the British rule in India, it was true that usually the spiritual successor of the Saint also held the superior seat of his shrine. However, the British rulers made a law that the superior seat of the shrine would also be included in the inheritance. They did this just to destroy the mystic system of Muslims. Now, according to the laws of inheritance the superior seat of the shrine of a Saint is also inherited by the sons of that Saint just like the other

property, whether they deserve it or not. If before death, the Saint himself appoints his actual spiritual successor as the superior of his shrine, then usually the sons of the Saint get him evicted through the court and the superior seat of the shrine is given to the sons of the Saint as their inheritance. The fight for the seat of the superior of a shrine is common nowadays, rather it has intensified so much that it has become a matter of life and death because the inheritance of the property and the income of the shrine are also linked with this seat. People even use this seat to get high position in politics.

FAMOUS KHALIFAHS OF SULTAN BAHOO

Lacs of people got spiritual beneficence from Hazrat Sakhi Sultan Bahoo but here we shall discuss only those Khalifahs who got Khilafat directly from him.

HAZRAT SULTAN NAURANG KHETRAN

Once Hazrat Sakhi Sultan Bahoo visited Daman-e-Koh, western Jabal-e-Aswad in Punjab *(Pakistan)*. There, he saw a child who was grazing a cow. The attraction of that child aroused the spiritual beneficence of Hazrat Sakhi Sultan Bahoo who made that child a majzoob Seeker of Allah by his single ecstatic glance. The Noor enlightened the sacred being of that child and he started moving around Sultan Bahoo like a moth. That child was Sultan Naurang Khetran. He served his Murshid Sultan Bahoo for thirty years and left after being blessed with Khilafat. His shrine is in 'Wahwa', a small town near Dera Ghazi Khan *(Pakistan)* at the foot of Jabal-e-Aswad. This shrine is known as "Darbar of Sultan Sahib" and visited by everyone. Hazrat Naurang Sultan blessed thousands of people with Spiritual Persuasion and Guidance. His spiritual beneficence still continues from his shrine.

HAZRAT LAL SHAH

Once Hazrat Sakhi Sultan Bahoo went to Jang, a town in Sanghar, to spread Divine Beneficence. He stayed there in a mosque. A child, whose name was Lal Shah, passed by him. The sacred attention of Hazrat Sakhi Sultan Bahoo aroused the passion of Divine Love in him. He remained seated in the sacred service of Sultan Bahoo the whole night. When the guardians of the child came to the mosque searching him, they found him in the service of Sultan Bahoo. They tried their best to take the child home but he refused completely. They informed his father Budhan Shah who came with his disciples and friends and requested Hazrat Sakhi Sultan Bahoo to allow the child to go home as his mother was extremely worried. Sultan Bahoo said to Budhan Shah, "This child is not your property. Allah has entrusted his destiny and beneficence to me, so his spiritual training is now my responsibility." Hearing this, Budhan Shah started trembling and said humbly, "Ya Hazrat[115]! Lal Shah is yours now."

Shaikh Budhan belonged to a rich family of spiritual mentors. He had two wives. Lal Shah was his first wife's son. He had deserted Lal Shah and his mother since long and did not care for them. When Lal Shah's mother came to know about the matter, she sent a written request to Hazrat Sakhi Sultan Bahoo, "I have only one son who is my only hope. Please allow me to come with him, I will also serve you keeping myself veiled." Her husband Shaikh Budhan also allowed her to serve Hazrat Sakhi Sultan Bahoo. However, Sultan Bahoo did not allow the woman to leave her house and ordered her to keep herself veiled in her house. When that woman heard this, she started crying and complained that why should she be kept deprived of The Divine Beneficence of such a generous person as Hazrat Sakhi Sultan Bahoo. Listening this, Sultan Bahoo blessed the woman at her

[115] Way of addressing the respected Saints

home, with his Divine Attention. That woman got so much absorbed in spiritual experiences that she never indulged in worldly affairs again. If she ever had to cook food, she put the chapatti on the griddle and got immersed in spiritual ecstasy, while the chapatti burnt on the griddle.

Hazrat Sakhi Sultan Bahoo took Lal Shah with him and asked the servant, who used to serve him, to hand over his prayer mat, ablution pot and misvak *(herbal stick for brushing teeth)* to Lal Shah. Lal Shah lived with Hazrat Sakhi Sultan Bahoo for thirty years and during all this period his possession was only a black blanket, half of which he used to spread under him and covered himself with the other half. After thirty years, Hazrat Sultan Bahoo blessed him with Khilafat and allowed him to go home. At home, he kept himself dressed in the same old blanket, just added a cotton turban on his head. He performed the duty of Persuasion and Guidance in his motherland Sanghar. He died in Sanghar where his shrine is situated now.

HAZRAT SULTAN TAYYAB

Once Hazrat Sultan Bahoo went to Bhakkar, Punjab Pakistan. There lived Hazrat Sultan Tayyab who was the disciple and Khalifah of Hazrat Sher Shah and the son of Hazrat Shaali. He had no son. When Sultan Tayyab came to know that Sultan Bahoo had arrived in Bhakkar, he went to meet him and requested him to pray for him. Sultan Bahoo gave two apples to Sultan Tayyab and said, “Ask your wife to eat these, Inshallah Allah will bless you with two sons. One of them will be yours and other will be ours.” Then Sultan Tayyab had two sons by the Grace of Allah. He named one of them Sultan Abd and the other Sultan Sohara. Sultan Abd was a born mystic.

When the spiritual guide of Sultan Tayyab, Hazrat Sher Shah came to know that his disciple had presented his request before Sultan Bahoo, he was extremely annoyed. He snatched all the

spiritual powers and benefits from Sultan Tayyab, who helplessly lay at his home. Sultan Bahoo intrinsically came to know the condition of Sultan Tayyab. He got angry with Hazrat Sher Shah and complained against him in the Court of The Holy Prophet who ordered Hazrat Sher Shah to bless his disciple Sultan Tayyab sixty times more than before.

HAZRAT SULTAN HAMEED

Hazrat Sultan Hameed was one of the most important Khalifahs of Hazrat Sakhi Sultan Bahoo. He was an ardent lover of his Murshid. There is very less information available about his life. The only information about him obtained from *Manaqib-e-Sultani* is that he went to Bhakkar with Sultan Bahoo. One day, both of them were visiting the suburbs of Bhakkar. They reached a deserted hillock. Sultan Hameed wanted to sit there for a while but Sultan Bahoo ordered Sultan Hameed, "Come down at once from this hillock, it is a home of some cruel being."

Afterwards they took rest in a sandy plane. Sultan Bahoo placed his head in the lap of Sultan Hameed and lay for some time. His body became dusty. Sultan Hameed was grieved to see this and wished that if he had wealth he would have made a bed out of silk and velvet for his Murshid. He thought that the sacred body of his Murshid got dusty only due to his poverty. Meanwhile, Sultan Bahoo raised his head and asked him, "What are you thinking?" Sultan Hameed told his feelings. Sultan Bahoo said, "Close your eyes." When Sultan Hameed closed his eyes, he saw that an exclusive gathering was going on, in which a beautiful woman in a silk dress with gold ornaments was seducing Sultan Hameed and proposing him to marry her. Sultan Hameed refused her politely and told her to keep away and be respectful as he was in the service of his Murshid. When Sultan Hameed came out of the meditation, Sultan Bahoo asked him what he saw. Sultan Hameed told everything. Sultan Bahoo said,

"You were complaining of your poverty, whatever you watched in your meditation was the symbolic form of material wealth, why didn't you accept it? Had you accepted it, you would have become rich for your lifetime." Sultan Hameed replied respectfully, "Hazoor! I only seek the Noor of Allah, I have no desire of riches." Sultan Bahoo said, "The effect of Faqr of Prophet Mohammad will never erase from your family." This prediction of Sultan Bahoo proved to be true.

The shrine of Sultan Hameed is in the graveyard of Mian Usman at Daman Chol to the north of Bhakkar, Pakistan.

HAZRAT SYED MUSA SHAH JILANI

Hazrat Syed Mohammad Musa Shah was commonly known by the title of Mosan Shah. His family lineage traces back to Ghaus-ul-Azam Shaikh Abdul Qadir Jilani through Syed Abdul Jabar Jilani. The lineage is as follows:

Syed Musa Shah son of Syed Abid son of Syed Abdul Jaleel son of Syed Kamaluddin Shah son of Syed Mubarak Shah Baghdadi of Adil Pur son of Syed Hussain Dehlvi son of Syed Mohammad Makki Al-Arabi son of Syed Younus son of Syed Ahmad son of Syed Jafar son of Syed Abdul Qadir Sani son of Syed Abu Nauman son of Syed Hameeduddin son of Syed Abdul Jaleel son of Syed Abdul Jabbar son of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.

Syed Musa Shah was a resident of Ghotki. His father Syed Abid died when he was a child. A potter went to Punjab to meet Sultan Bahoo, Syed Musa accompanied him. Sultan Bahoo persuaded him to get education and sent a message for his mother to educate him first and then send him in his service. So, after getting education Syed Musa went again to Sultan Bahoo with the same dervish potter. However, they found that Sultan Bahoo had died. Syed Mosan Shah was told that one day before the death, Sultan Bahoo wrote "Ism-e-Allah" with his finger on a

paper and gave it to his sons saying, "Mosan Shah is coming from the south, give this paper to him." As soon as Mosan Shah saw that "Ism-e-Allah" he became spiritually perfect and accomplished. He dissolved the paper in water and drank it.

Syed Mosan Shah spiritually benefitted almost one lac people in Sindh, Pakistan. His teachings removed many wrong innovations from the religion, in Sind. He made Lo-Sahiban his centre, which is in the middle of Rohri and Ghotki in Sind. In 1148 Hijri *(1735 AD)*, he built a great mosque there. Now, this area is famous by the name of "Lo-Mosan."

He died on Monday 8th Zilhaj 1173 Hijri *(21st July 1760)*. His shrine is near the mosque built by him and is visited by all.

SYED AHMAD AND SYED MEHMOOD SHAH

The shrines of these two brothers are famous by the name of "Darbar-e-Shahan" in Khushab, Pakistan. Not much information is available about them except that both the brothers were the disciples and Khalifahs of Hazrat Sakhi Sultan Bahoo. According to a tradition they were in the army of Alamgir. When Alamgir had war with Dara Shikoh and Dara Shikoh was about to overcome Alamgir's army, Alamgir requested these brothers to pray for his success. At last he succeeded by their prayer, but afterwards they could not stay in the army. They got settled in Khushab and died there.

KHALIFAH MULLA MUA'ALI

He came to meet Sultan Bahoo from Dhadhar, an area in Qandhar, Balochistan *(Pakistan)*, and was blessed with Khilafat after taking bayat and having persuasion by Sultan Bahoo. He started guiding and persuading people on the path of righteousness during the life of Sultan Bahoo. It is said that he was the first Khalifah of Sultan Bahoo. His shrine is in 'Karak' near Sibi

(Balochistan, Pakistan) and is known by the name of "Ziarat Akhund Mua'ali."

ALAM SHAH

He came with Mulla Mua'ali to meet Sultan Bahoo and got spiritual beneficence from him. His shrine is in Qandhar *(Balochistan, Pakistan)*.

MULLA MISRI

He also came to meet Sultan Bahoo with Mulla Mua'ali and got spiritual beneficence. His shrine is in Dhadhar *(Balochistan, Pakistan)*.

SHAIKH JUNAID QURAISHI

He was the resident of Sardarpur, a village near Multan, in the east of River Ravi. Once, Sultan Bahoo visited Sardarpur where he met Shaikh Junaid Quraishi who gave a feast in his honour. Shaikh Junaid ordered his servants to cook 'Sangari' for the feast. It is a fruit of the tree of Jund and is long, thin and hard like vermicelli. When it was cooked, it turned into actual vermicelli by the spiritual powers of Sultan Bahoo. It was presented before Sultan Bahoo. He asked the servants to get some pure dust and water, then he put that dust and water on vermicelli, which miraculously changed into sugar and ghee.

Hazrat Sultan Bahoo blessed Shaikh Junaid with spiritual beneficence. His shrine is in the same village of Sardarpur.

SHAIKH KALU

He was the son of Shaikh Junaid. When he came to meet Sultan Bahoo as a Seeker of The Divine Truth, he heard someone saying 'Hoo' from the closet of Sultan Bahoo. He entered the closet anxiously but found no one. He came out, but again heard

the voice of 'Hoo'. Again, he went into the closet but couldn't find anyone. Similarly, he went in and out of the closet many times. At last, when his anxiety and the desire to see Sultan Bahoo reached its peak and he became extremely restless, then Sultan Bahoo blessed him with his vision. Afterwards Sultan Bahoo took bayat from him and blessed him with Khilafat. His shrine is adjacent to his father Shaikh Junaid's shrine.

HAZRAT LAL SHAH HAMDANI

His shrine is at the back of the shrine of Sultan Bahoo. He was the son of Sharif Shah Hamdani Danda Shah Bahawal. Once, he came at the shrine of Sultan Bahoo, who blessed him so much that he never left the shrine again. He spent his whole life at the shrine, died at the steps of his beloved Sultan Bahoo in 1328 Hijri and was buried in the shrine. My Murshid Sultan Mohammad Asghar Ali used to say that Sultan Bahoo once spiritually said to Lal Shah Hamdani, "You are my beloved, I will keep looking at you from my shrine throughout your life, and after your death, I will let your grave be made near my shrine and till the Doomsday, I will keep looking at you in your grave." *(Subhan Allah)*

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DEATH

Hazrat Sakhi Sultan Bahoo died at the age of sixty three years on Thursday 1st Jamadi-us-Sani, 1102 Hijri *(1st March 1691 AD)* at the time of Asr *(afternoon)* prayer.

Research on Date, Month and the Year of Birth and Death of Sultan Bahoo

It is agreed upon by all the biographers that the age of Sultan Bahoo was exactly sixty three years at the time of his death according to the lunar calendar.

Sultan Mohammad Nawaz says:

شصت وسہ سال کرد در دنیا رسولؐ
نور محمد باھُوؒ را شُد ایں حصول

Meaning: Prophet Mohammad spent sixty three years in this world. Similarly, Hazrat Sakhi Sultan Bahoo also spent the same period of time in this world.

Once my Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali said to me while he was talking about the birth and death date of Sultan Bahoo, "His age was exactly sixty three years in accordance with the age of The Holy Prophet. Neither a day more nor less. His date of birth and death are the same."

RESEARCH OF DIFFERENT BIOGRAPHERS

1. Sultan Hamid has not mentioned the date of birth of Sultan Bahoo in *Manaqib-e-Sultani*, but writes that he died on the night of Friday 1st Jamadi-us-Sani 1102 Hijri.
2. Syed Ahmad Saeed Hamdani writes in '*Hazrat Sakhi Sultan Bahoo Hayat-o-Taleemat'* that he was born in the reign of

Shah Jahan. Shah Jahan ascended the throne in 1628 AD and according to this book Sultan Bahoo was born some time before or after it. The year of death of Sultan Bahoo is written 1690 AD in this book.

In his book *Shama-e-Jamal,* Syed Ahmad Saeed Hamdani writes the year of birth somewhere between 1627 and 1631 and writes 1690 as the year of death, while in his book *Ahwaal-o-Maqamat-e-Bahoo*, he writes 1631 as the year of birth and 1691 *(1102 Hijri)* as the year of death.

3. Faqeer Noor Mohammad Kulachvi has written the year of birth 1039 Hijri and the date of death, 1st Jamadi-us-Sani 1102 Hijri in *Makhzan-ul-Asrar*. In the translation of *Noor-ul-Huda Kalan* by him, he has written the same date of birth and death in a detailed note on the life of Sultan Bahoo.
4. Saad Amir Khan Niazi, who is the translator of Sultan Bahoo's books, has written the year of birth 1039 Hijri and the date of death 1st Jamadi-us-Sani 1102 Hijri in the life history of Sultan Bahoo given at the beginning of the translations of '*Mahak-ul-Faqr Kalan*', '*Shams-ul-Arifeen*', '*Ain-ul-Faqr*', '*Kaleed-ul-Tauheed Kalan*' and '*Noor-ul-Huda Kalan*'.
5. Tariq Ismail Sagar has written the year of birth 1631 AD and year of death 1691 AD in *"Sahib-e-Lolaak"*.
6. In *"Mirat-e-Sultani, Bahoo Nama Kamil"* Doctor Sultan Altaf Ali, after writing the year of birth as 1039 Hijri, writes about the month of birth, "He must be born at the end of Shaban in the mentioned year because according to the traditions, he avoided having mother feed during the days of Ramazan." If this argument of Doctor Sultan Altaf Ali is considered right then according to the calculations, the age of Sultan Bahoo would be sixty two years, seven months and five days instead of sixty three years, which is against the facts. Sultan Bahoo's avoiding mother feed in Ramazan does not prove that he was born in Shaban. Had he been born a few months before Shaban, even then he would not have

taken mother feed in Ramazan. If Sultan Altaf Ali's argument is accepted, it will create confusion about the age of Sultan Bahoo which is unanimously accepted to be exactly sixty three years. So, his argument cannot be agreed upon. However, he writes the date of death the same as others have written i.e. 1st Jamadi-us-Sani, 1102 Hijri on Thursday, at the time of Asr prayer.

This fact is agreed upon by all the biographers of Sultan Bahoo that his age was exactly sixty three years, neither a day more nor less, and the year of birth is also agreed to be 1039 Hijri. While, date of death is 1st Jamadi-us-Sani, 1102 Hijri. If sixty three is subtracted from 1102, the year of birth is found to be 1039 Hijri. As far as the date of birth is concerned, it is clear that if his date of birth is considered to be the same as the date of death i.e. 1st Jamadi-us-Sani, only then his age would be exactly sixty years, as was Prophet Mohammad's age. So, it is proved that Hazrat Sakhi Sultan Bahoo was born on Thursday 1st Jamadi-us-Sani 1039 Hijri and died on Thursday 1st Jamadi-us-Sani 1102 Hijri, following the Sunnah of Prophet Mohammad whose day and date of birth and death were the same and age was exactly sixty three years.

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SHRINE

Hazrat Sakhi Sultan Bahoo was buried in Fort Qehrgan at the western bank of River Chanab, Shorkot, Pakistan. His shrine remained here for seventy eight years i.e. from 1102 Hijri till 1180 Hijri *(1691 AD-1767 AD)*. When Jhunda Singh and Gunda Singh captured Lahore, descendents of Hazrat Sultan Bahoo migrated to different parts of Punjab. Only a few dervishes and khalifahs were left in the shrine. In 1180 Hijri *(1767 AD)* River Chenab sank down the fort which fell afterwards. The river then reached the graves. Dervishes and khalifahs took out the other coffins and saved them in boxes but the coffin of Sultan Bahoo could not be found. Dervishes and khalifahs started crying in disappointment. Sultan Bahoo spiritually told them, “My coffin will surely be found, a man who deserves to touch my body, will come here tomorrow morning at sunrise. He will take out my coffin, river water will not reach my grave till then.” Dervishes were now satisfied and they started waiting for this supernatural incident to happen. Next morning, a man with a green veil appeared at the fixed time. He did not remove the veil and instantly took out the coffin of Sultan Bahoo from the ground that had been dug by the dervishes and khalifahs. Thousands of people gathered around and had the privilege of seeing the sacred body of Hazrat Sakhi Sultan Bahoo which was as fresh as alive, water of ablution was dropping from his sacred beard. When the coffin box was opened, the fragrance spread through miles. A lot of people present there became ecstatic and frenzied.

My Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali once said to me while talking about this incident, “That veiled person was Sultan Bahoo himself.”

In Samandari, a small town near River Chenab, there was a boundary wall of a mansion near the well of Peeple. Whoever

entered the mansion, fainted, even the cattle and other animals could not enter it. People had left that area out of fear. That mansion was sacred, Sultan Bahoo ordered his khalifahs that his shrine should be made in that mansion near the well of Peeple, as that place was near the old shrine and was fixed for his new shrine. So, the dervishes built his shrine in the centre of the mansion. The coffin was not buried in the earth, rather it was placed on the ground and then shrine was made on it. Sultan Bahoo's shrine remained here for 157 years i.e. from 1180 Hijri till 1336 Hijri *(1767 AD-1917 AD).*

According to the predictions of Hazrat Sakhi Sultan Bahoo, the water of River Chenab once again reached close to the sacred shrine in 1336 Hijri. At that time Sultan Haji Noor Mohammad was the superior of the shrine. The dervishes of the shrine tried to take out the coffin of Sultan Bahoo from his grave. They found the other coffins of all the descendants of Sultan Bahoo who were buried around, but once again the coffin of Sultan Bahoo could not be found despite much effort.

However, since Allah has sent Sultan Bahoo as the benefactor for every age, for every Muslim and non-Muslim, fortunate and unfortunate, and also as the true successor and the representative of Prophet Mohammad in this materialistic age to guide the people on The Right Path, so his shrine had to be saved. He came in the dream of Hazrat Sultan Dost Mohammad and advised him to dig the place of the grave deeper. Next day, when the said place was dug, the signs of the coffin started appearing. When the earth was dug deeper, gusts of fragrance spread in the air. That fragrance was out of the world. The coffin of Hazrat Sultan Bahoo was at last found but it had become impossible to stay there due to the extreme fragrance. No one could stay inside the shrine for more than fifteen minutes. The coffin was taken out with much difficulty. This fragrance was so lasting that it did

not leave the dresses of those workers even when the dresses got old and torn.

The coffin of Hazrat Sakhi Sultan Bahoo was taken out before the 10th of Muharram, 1336 Hijri *(October, 1917)* and kept safe. The construction of the present shrine was started at a distance of one mile to the north western side of the old shrine. In six months time, the new shrine, the mosque and the closets which are now present around the mosque, were ready. Sultan Bahoo's coffin was buried in the shrine on Friday, April 1918.

The present shrine is situated in a populated area. The city Garh Maharaja is at a distance of two miles from the shrine, Ahmedpur Sial is in the south. In the east, there is the city of Shorkot across the River Jhelum and Chenab. The Muzzaffar Garh Road passes at a distance of one and a half miles towards the west of the shrine. Nowadays, access to the shrine is very easy because of the concrete road. The pilgrims from Ahmedpur Sial and Garh Maharaja can easily approach the shrine.

Lacs of Seekers of The Divine Truth are benefitted from the shrine. It is a famous miracle of the shrine of Sultan Bahoo that as soon as one enters it, tears start from one's eyes. This shrine is a source of beneficence for the whole world. The wishes of thousands of Seekers and Lovers of Allah are blessed here. Thousands of people have Divine experiences and many of them have reached the level of Spiritual Guide by the spiritual attention of Hazrat Sultan Bahoo and by the grace of beneficence of his shrine. Lacs of miracles of this shrine are known.

Sultan Bahoo's shrine is free from any kind of wrong innovations. Hundreds of mystics remain in seclusion in the shrine for the sake of Vision of Allah. Once entered in the shrine, one does not want to come out of it. The Seekers of The Divine Truth and Reality are never returned empty handed from this shrine.

نام فقیر تنہاں دا باھوؒ قبر جنہاں دی جیوے ھو

Meaning: Faqeers are actually those true and spiritually elevated mystics who are alive even after death and benefit people from their shrine.

Current address of the shrine: Village Sultan Bahoo, via Garh Maharaja, Tehsil Ahmadpur Sial, district Jhang, Pakistan.

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SHRINE SUPERIORS

After the death of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo, his second son Sultan Wali Mohammad was appointed as the first shrine superior. The list of shrine superiors is as follows:

1) Sultan Wali Mohammad (1102 H-1161 H) (1691 AD-1748 AD)
2) Sultan Mohammad Hussain (1161 H-1200 H) (1748 AD-1785 AD)
3) Sultan Hafiz Mohammad (1200 H-1222 H) (1785 AD-1807 AD)
4) Sultan Ghulam Bahoo (1222 H-1263 H) (1807 AD-1847 AD)
5) Sultan Hafiz Saleh Mohammad (1263 H-1319 H) (1847 AD-1901 AD)
6) Sultan Haji Noor Ahmad (1319 H-1338 H) (1901 AD-1920 AD)
7) Mohammad Ameer Sultan (1338 H-1350 H) (1920 AD-1931 AD)
8) Mohammad Habib Sultan (1350 H-1390 H) (1931 AD-1970 AD)
9) Sultan Ghulam Jilani (1390 H-1422 H) (1970 AD-2001 AD)
10) Mohammad Muneeb Sultan: He was the son of Sultan Ghulam Jilani, the ninth shrine superior, who appointed him as his successor and the superior of the sacred shrine of Sultan Bahoo in the presence of the whole family. But after the death of Sultan Ghulam Jilani on 20th Dec, 2001 *(4 Shawal-1422 H)* many members of the family claimed the seat of shrine superior. It was because Mohammad Muneeb Sultan was very young and was the middle son of Sultan Ghulam Jilani, and also because his mother did not belong to the family of Sultan Bahoo. The matter worsened to the extent that the law enforcing institutions had to interfere and the

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matter was brought to the High Court. The Lahore High Court issued the order to the District and Session Judge of Jhang to take the management of the shrine under his control with the help of a committee. The District and Session Judge made a committee headed by the Civil Judge of Shorkot which now supervises the shrine. He transferred all the claims for the seat of shrine superior to the Civil Court of Shorkot for the decision. The shrine is still under the supervision of the court committee. All the claims are under consideration and the superior of the shrine is still not decided. Although, according to an order issued by the Supreme Court on 22nd September, 2015 a new committee is formed to look after the shrine which is headed by the Session Judge. This Committee comprises of five members who also include Muneeb Sultan, Najeeb Sultan and Sultan Hameed. **(Roznama City 42 Lahore, pg 8, dated 23th September 2015)**

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URS
(DEATH ANNIVERSARY)

The sacred Urs of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo is celebrated every year on the first Thursday of Jamadi-us-Sani. People come from far off places to join the celebrations.

Hazrat Sakhi Sultan Bahoo extremely loved the Sacred Family of The Holy Prophet. He used to hold the Urs of the martyrs of Karbala every year in Muharram from 1st to 10th. This tradition is still carried on. Thousands of pilgrims visit the shrine during the first ten days of Muharram, while in the last three days their number reaches to lacs. In this way, two vast congregations are held every year at his shrine, where a lot of people are benefitted.

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GLOSSARY

A

Abad	Eternity
Abd	The Slave of Allah
Abdullah Ain-ul-Ayaan	The Absolute Slave of Allah who can see Him and the whole universe
Abudiat	Slavehood. Derived from 'Abd' which refers to the slave or worshipper. Hence, Abudiat is the state of total and utter submission to the Will of Allah.
Ahl-e-Bait	The Sacred Family of The Holy Prophet
Ahl-e-Sunnah wal Jammat	The section of Muslims who follow the entire Sunnahs of The Holy Prophet. It includes all the four schools of thought i.e. Hanfi, Maliki, Shafii, Hambli
Ain-ul-yaqeen	Faith gained through observation
Akseer Nazar	The sight of alchemy which changes the inner self of a person, just as iron is converted into gold by the process of alchemy.
Alast	Pre-eternity, when Allah addressed the souls. This Primordial Covenant is called by the Sufis as "the Day of Alast".
Amanat-e-Elahiya	The Divine Trust
Ameer-ul-Momineen	The Caliph of the Muslims. It is the title of the three Caliphs of Muslims i.e. Hazrat Umer, Hazrat Usman and Hazrat Ali Razi Allah Anhum
Amr-e-Rabi	The Divine Command
Anal-Haq	"I am The Divine Self", the slogan raised by the Saint Mansur Al-Hallaj when his being annihilated in Allah and the Noor of Allah appeared in him. He was executed on this claim. The scholars condemned him because they considered his words to be heretical and he was condemned by the

	Sufis who considered that he has revealed that Divine Secret which should never be revealed.
Arif	The Knower of Allah who is blessed with the Vision and Closeness of Allah.
Arif Billah	The Knower of Allah who has become One with Allah.
Arif Kamil Qadri	Sarwari Qadri Spiritual Guide who is the Perfect Knower of Allah
Arifeen	Plural of Arif-The Knowers of Allah
Arsh-e-Akbar	The Supreme Throne of Allah
Auliya	Plural of Wali, The Friends of Allah
Awaisi Way	The mystic way in which the Seeker is spiritually blessed by The Holy Prophet or by the soul of any other eminent Saint directly without the medium of any alive Spiritual Guide.
Azal	Pre-existence

B

BaHoo	Literally means 'with Hoo'
Bait-ul-Maal	Treasury
Baqa Billah	Immortal or perpetual with Allah
Batin	Inward, innerself, spiritual, esoteric self
Bayat	Oath of allegiance; when a person becomes a disciple, he hands over himself to his Spiritual Guide in exchange of spiritual guidance. Bayat is pact or covenant or rite of initiation into a Sufi way. This in fact is a pact between Allah and His Slave which eternally bonds the Murshid with his Murid *(disciple)*.
Bayat-e-Khilafat	Oath of succession
Brahmin	Name of a Hindu caste

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Burraq	A heavenly Pegasus, Lightning horse. The heavenly steed upon which Prophet Mohammad went to Meraj *(ascension to Allah)*. Burraq is in fact the steed of Divine Attraction and overwhelming love which carries the Aashiq *(Lover)* to The Divine Presence.
Busst	An involuntary state of expansion, kashf *(state of unveiling)* which engulfs the heart with ineffable joy. It results from the Self-Disclosure of Jamal *(Allah's Beauty)*.

C

Chemiya Akseer	Alchemy *(the process of converting metal into gold)*
Conventional Pirs	Refers to the so called spiritual mentors who have nothing to do with spiritualism. They are either the sons of any true Saint or his shrine superior or just fake claimants of spirituality.

D

Dastgeer	Title of Hazrat Shaikh Abdul Qadir Jilani, meaning "One who helps and patronizes in all the matters".
Dawat	Communication with the sacred souls of shrines
Deedar	The Divine Vision
Dera	A vast open place in villages with apartments where the males spend their day and is also used as a guest house.

E

Ehsaan	The station of spiritual excellence and perfection

F

Faiz	Beneficence
Fajr	Morning prayer

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Fana	Self-annihilation, self-effacement. There are three levels of fana, Fana fi-Shaikh, Fana fi-Rasool and Fana Fillah.
Fana Fillah	Annihilation in Allah. This is the final stage in the journey of return to Allah. The being of the Lover is annihilated and absorbed in the being of The Divine Beloved. From here onwards, there is endless travelling with the infinite unfolding of The Divine Secrets and Knowledge from The Essence Itself.
Fana Fillah Baqa Billah	Becoming immortal with Allah after annihilation in Him.
Fana-Fi Hoo	Annihilation in Hoo; The Essence of Allah
Fana-Fillah Baqa Billah Faqeer	Murshid Kamil Akmal of Sarwari Qadri Order who has become One with Allah after complete annihilation in Him.
Fana-Fi-Rasool	Annihilation in The Prophet Mohammad. *"No one will meet Allah before meeting the Prophet."* After Fana fi-Shaikh, the Seeker travels to the next level of fana which is Fana fi-Rasool. The Seeker is pervaded with overwhelming love for The Holy Prophet due to which his souls drowns in the Noor of The Holy Prophet.
Fana-Fi-Shaikh	Annihilation in the Shaikh/Spiritual Guide/ Murshid. Fallen man cannot reach Allah by his own resources hence, he requires the Murshid. The Murshid should be at the level of Fana Fi-Rasool and Fana Fillah Baqa Billah. If Murshid is already stationed at these levels, Seeker can easily approach these levels by annihilating in the sacred self of Murshid. Fana of any level requires Ishq i.e. the intense and self sacrificing love. For Fana Fi-Shaikh Ishq for Murshid i.e. Ishq-e-Majazi is must.
Faqeer	Mystic who is accomplished in Faqr.
Faqeer Kamil Akmal	The Perfect and Supreme Mystic
Faqeer Malik-ul-Mulki	Faqeer who is the master of Universe. This is the highest rank of the Faqeers.

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Faqr	The Spiritual way which leads to The Divine Vision and ultimate Closeness of Allah
Fikr	Meditation. Reflection or the power of thought and cognition.
Fuqara Kamileen	Plural of Faqeer Kamil, Perfect Mystics

G

Ghaus	Highest spiritual rank
Ghayb	Unseen, Non-manifested, Hidden.

H

Hafiz-e-Quran	One who has completely memorized the Holy Quran
Hama Oast	All Divine Light
Hama uz Oast	Everything is created from The Divine Light
Hamd	Praise of Allah specially through poetry
Haq	The Truth-Allah
Haqeeqat	The Truth, The Reality
Haq-ul-Yaqeen	The final level of faith gained through experience
Hashmi	Belonging to the tribe of The Holy Prophet
Hazoor	A respectable way to address an exalted person specially a Saint
Hazoor-e-Haq	The Divine Presence
Hazoori	Divine Presence
Hijab	Veil
Hoo	The Divine Essence. Zikr of 'Hoo' is the most powerful Zikr of Allah which takes close to Him most quickly. When the Lover is annihilated in Hoo, there remains no duality.

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I

Iftar	At dusk *(Maghrib prayer)* when Muslims break their fast in Ramazan
Ilham	Divine Inspiration
Ilm-e-Dawat	The knowledge of communicating with the sacred souls of shrines
Ilm-e-Laduni	Inspired Knowledge. This is a sacred knowledge which is not gained from books or outward teaching rather it descends upon the heart of the Lover of Allah directly from Him when the Lover reaches the level of Fana Fillah Baqa Billah. Allah says in Quran, meaning: And We *(Ourself)* taught him the inspired knowledge. (Al-Kahf-65)
Ilm-ul-Yaqeen	Faith gained by knowledge only
Imam	The worship leader of a mosque
Insan-e-Kamil	The Universal Divine Man. He is the Representative of Allah through whom Allah manifests His Own Essence and Attributes.
Isha	Last obligatory prayer which is offered at night
Ishq	Intense and self sacrificing Love of Allah. Ishq leads to the highest station of absorption in Allah. It is as rare as red sulphur. It burns away everything of the Aashiq *(Lover)* transforming him into the Beloved.
Ishq-e-Haqeeqi	Divine Love/Eternal Love for Allah
Ishq-e-Majazi	Literally means metaphoric love, defines the intense love for one's Murshid
Ism	Name
Ism-e-Allah Zaat	The Personal Name of Allah which represents The Divine Essence
Ism-e-Azam	The Greatest Name of Allah, in fact Ism-e-Allah Zaat Itself is Ism-e-Azam. Commonly Ism-e-Azam is referred to that most special Divine Word which can solve all the problems and can reveal

	the hidden secrets. Sufis consider Ism-e-Allah Zaat اَللّٰہُ as the Ism-e-Azam because no Divine Word can be more powerful than The Personal Name of Allah.
Ism-e-Mohammad	The Sacred Name of The Holy Prophet

J

Jahad	The religious combat
Jahad-e-Akbar	The greatest combat which is against one's own nafs *(innerself)*. This is the constant and vigilant inner warfare against the desires and vices of the lower self which drag man away from Allah.
Jalal	Divine Majesty, Wrath
Jamal	Divine Beauty and Compassion
Jamia	Comprehensive
Jamiat	Accumulation of all The Divine Attributes and spiritual stations in oneself
Jut	A caste traditionally based in Punjab

K

Kalam	Mystic poetry
Kalma	Islamic declaration of faith, "There is no one to be worshipped except Allah and Mohammad is His Messenger"
Kamal	Level of perfection, Marvels
Kamil	Perfect
Kamil Akmal	The perfect and supreme
Karamat	Miracle of a Saint
Kashf	Unveiling, revelation
Khalifah	Representative or spiritual successor

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Khanqah	A place where Sufis reside to gain inward purity and spiritual elevation under the supervision of a Perfect Murshid
Khilafat	Spiritual Succession-when a Murshid grants spiritual powers and permission to any of his selected disciples to take further disciples under their bayat and guide them using the spiritual powers then it is said that the Murshid has granted him Khilafat.
Khirqa	A cloak which used to be a symbol of bayat in early Sufi days. It is also a symbol of honour and dignity
Koh-e-Toor	Mount Sinai
Kun-Fayakun	Kun literally means 'Be' and Fayakun means 'Done'. Divine words, by saying which Almighty Allah created everything. He gives the order of Kun *(be)* and Fayakun *(it is done immediately)*

L

Lauh-e-Mahfooz	The Guarded Divine Tablet which contains the record of the destinies of all the created things

M

Madrasa	Arabic word for religious educational institution
Madzillah-ul-Aqdus	May he live long *(prayer for a living Saint)*
Maghrib	Evening prayer
Mahjoob	Veiled
Majlis-e-Mohammadi	The Holy Assembly of Prophet Mohammad
Majzoob	The devotee who cannot tolerate the effects of Divine Disclosure and loses his senses
Malfoozat	The sayings and teachings of a Saint recorded by his disciples
Manqabat	Mystic poetry or Sufi devotional poem in the praise of any holy entity

Marifat	Gnosis, Mystic Knowledge of Allah which is acquired only after having the Vision and Closeness of Allah.
Mashaikh	Plural of Shaikh, Spiritual Leaders
Mashooq	Divine Beloved
Mashq Murqoom-e-Wajudia	Practice of inscribing Ism-e-Allah Zaat on body in a particular manner
Masnad-e-Talqeen-o-Irshad	Throne of Divine Guidance and Spiritual Persuasion
Mehmood	Laudable
Mehram-e-Raaz	Spiritual Confidant
Meraj	The Ascension to Allah
Momin	Faithful, true believer
Mujadid	Religious reformer
Mujahida	Mystic struggle
Muraqbah	Concentration, meditation
Murshid Kamil Akmal	The Perfect Spiritual Guide
Murshid Kamil Akmal Noor-ul-Huda	A Perfect Spiritual Guide possessing The Divine Light of Guidance
Musa	Prophet Moses
Mushaddi	A type of turban
Mushahida	Witnessing The Reality, Divine Observation

N

Nafi	Negation
Nafl	Supererogatory prayers
Nafs	Baser self, lower self, ethereal self which keeps a person away from Allah by trapping him in worldly desires

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Noor	The Divine Light
Noor-e-Mohammadi/ Ahmadi	Sacred Light of Prophet Mohammad

P

Paras stone	The legendary and alchemic philosopher's stone
Pir	Spiritual Guide, synonym of Murshid

Q

Qab-a-Qausain	Two bows length, extreme Nearness to Allah gained by The Holy Prophet on the night of Meraj
Qabz	Spiritual state of contraction in which the heart is firmly gripped by the fear of Allah. It results due to The Divine Disclosure of Jalal *(Allah's Majesty and Wrath).*
Qaim Maqam Faqeer	Faqeer who guides people while staying at one place
Qalam	The Divine Pen
Qalb	The heart, soul
Qurb	Proximity, Closeness or Nearness to Allah
Qutb-e-Zamaan	Saint of the highest level. Spiritual pivot around whom the whole universe revolves.

R

Rabubiyat	Lordship/Lordliness
Rab-ul-Arbab	God of all Gods
Razi Allah Anhu/Anhum	May Allah be pleased with him/them *(prayer for the Companions of The Holy Prophet)*
Rehmat-ul-Allah Alayh	Blessings upon him *(prayer for passed away Saint)*

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Risala Roohi Sharif	The most popular book of Sultan Bahoo which is the essence of all his books and contains the record of the conversation between Allah and Sultan Bahoo.
Ruh-e-Jismani or Hewani	The soul directly related to the corporeal physical body
Ruh-e-Noorani	The soul with celestial light
Ruh-e-Qudsi	The Divine Soul
Ruh-e-Sultani	The Kingly soul

S

Saalik	Traveller of the spiritual path
Sadaat	Plural of Syed, descendants of The Holy Prophet from Hazrat Ali and Hazrat Fatima
Sahib-e-Ism Murshid	Murshid who possesses only the Zikr of Names of Allah and can grant only the Zikr to his disciples, not The Divine Vision and Union.
Sahib-e-Majaz	The person who is allowed to grant permission for recitals
Sahib-e-Musamma Murshid	The possessor of The Divine Essence and the Personal Name of Allah alongwith all His Attributes, who can take his disciples to the station of Divine Union and can grant them the Vision of Allah.
Sahib-e-Sir'r	Possessor of The Divine Secret
Sahibzada	Son of a Saint
Sajjada Nashin	Shrine Superior
Salat	Refers to the obligatory prayer which is performed five times a day by Muslims in a particular manner.
Sall'Allahu Alayhi Wa'alihi Wasallam	Pease be upon him *(Blessings and salutation for The Holy Prophet)*
Saum	Fast

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Sehr	At dawn *(Fajr prayer)* when Muslims keep their fast in Ramazan
Shaikh	The Spiritual Leader, synonym for Murshid
Shaikh-e-Itesal	Literally means linked spiritual guides. Their spiritual lineage reaches Prophet Mohammad through continuous steps of bayat.
Shariah	Set of Islamic Laws
Shirk	Polytheism, making partners with Allah
Si Harfi	A genre of Punjabi poetry consisting of a set of thirty quatrains which are written alphabetically
Sidiqeen	The Men of Truth, Truthfuls
Sidra-tul Muntaha	The Lote tree at the utmost boundary of creation
Silsila	The spiritual order or chain
Sirat-e-Mustqeem	The Straight Path
Sufi	Mystic or Saint
Sukr	Spiritual intoxication, an ecstatic state
Sultan-ul-Azkar	The king of invocations 'Hoo'
Sultan-ul-Faqr	Seven celestial souls which manifested directly from the Noor of Mohammad
Sunnah	Ways and orders of The Holy Prophet
Syed	Descendants of The Holy Prophet who are the progeny of Hazrat Ali and Hazrat Fatima
Syed-ul-Kaunain	The lord of all the worlds

T

Tafseer	Exegesis
Tahajud	A voluntary prayer which is offered after mid night. It is not obligatory but has great importance.

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Tajalli	Divine Self Disclosure-Theophany
Talib-e-Dunya	Seeker of the world
Talib-e-Maula	Seeker of Allah
Talib-e-Uqba	Seeker of the Paradise
Taqwa	God fearingness, piety
Taravih	Prayer before keeping fast
Tareeqat	Spirituality
Tasarruf	Authority, specifically used to define spiritual power and authority
Tasawur	Contemplation
Tasawwuf	Mysticism
Taufeeq	Divine Favour, Divine Help
Tauheed	Oneness of Allah
Tawajo	Spiritual attention of Murshid
Tawakkal	Complete Trust upon Allah
Tazkiya-e-Nafs	Cleansing or purifying the innerself
Tehmad	Traditional leg sheet usually six meter long, popular amongst the Punjabis and the people of South Asia
Throne of Divine Guidance and Persuasion	The sacred responsibility of guiding the men of Allah towards Allah after cleansing their souls. The Sarwari Qadri Murshid is granted this responsibility and its authority by The Holy Prophet.
Turk-e-Dunya	Renunciation of the world

U

Ulema	Men of outward knowledge or the learned masters
Ummah	Nation

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Urs	Death anniversary of a Saint

V

Vaseela	Medium, mediator, source
Visal	Union with Allah

W

Waham	Inward conversation with Allah
Wahdat	Divine Unification
Wahdat al-Shahood	Everything is the witness of Oneness
Wahdat al-Wajood	There exists only One Entity-Allah
Wahi	Revelation
Wali	The Friend of Allah
Wali Kamil	The Perfect Friend of Allah i.e. Perfect Murshid
Wilayat	Sainthood

Z

Zaat	The Divine Essence
Zahid	An ascetic
Zahir	Outward, physical, extrinsic, exoteric
Zakat	Charity from God given wealth
Zawal	Decline
Ziarat	Privilege of seeing
Zikr	Repeated invocation of Allah's Name
Zuhd	Asceticism

❖ Every word which is related to Allah and Divinity or is Sacred and Holy, is intentionally started with a capital letter to highlight its Holiness.

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		4	Faqeer Noor Muhammad Kulachavi	9th Edition 2000	Irfan Manzil, Kulachi, Dera Ismail Khan, Pakistan
		5	Mohammad Shakeel Mustafa Awan	2007	Shabir Brothers, Lahore, Pakistan
		6	Faqeer Altaf Hussain	NA	Shabir Brothers, Lahore, Pakistan
2	Noor-ul-Huda Khurd	1	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
		2	Hafiz Hammad-ur-Rehman Sarwari Qadri (with Persian text)	2016	Sultan-ul-Faqr Publications, 4-5/A Extension Education Town, Lahore, Pakistan
		3	K.B Naseem (with Persian Text)		Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
3	Shams-ul-Arifeen	1	Manuscript Persian	NA	Written by Pir Syed Bahadur Ali Shah
		2	Saad Amir Khan Niazi, with Persian text	2002	Anjuman Ghausia Azizia Haq Bahoo Sultan, Shrine Sultan Bahoo, Jhang, Pakistan
		3	Mohammad Ali Chiragh	1998	Nazir Sons Publishers, Lahore, Pakistan

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		4	(Late) Hafiz Mohammad Ramazan	NA	(Late) Hafiz Mohammad Ramazan, Khatib Darbar Hazrat Sultan Bahoo, Jhang, Pakistan
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26	Ganj-ul-Asrar	1	Hafiz Hammad-ur-Rehman Sarwari Qadri (with Persian text)	2014	Sultan-ul-Faqr Publications, 4-5/A Extension Education Town, Lahore, Pakistan
		2	Faqeer Altaf Hussain	NA	Shabir Brothers, Lahore, Pakistan
27	Tarfa-tul-Ain		Faqeer Altaf Hussain	Feb, 1996	Shabir Brothers, Lahore, Pakistan
28	Naqsh-e-Bahoo		Poetic Translation Of Persian Dewan By Masood Qureshi	1996	Lok Virsa, Islamabad, Pakistan
29	Risala Roohi Sharif	1	Sultan Mohammad Najib-Ur-Rehman	April 2003	Maktaba-al-Arifeen, 4/A Extension, Education Town, Lahore, Pakistan
		2	Mohammad Abdul Rasheed Shahid Qadri	NA	Maktaba Sultania Ghakhar Mandi, District Gujranwala, Pakistan
		3	Saad Ameer Khan Niazi	NA	Anjuman Ghausia Azizia Haq Bahoo Sultan, Shrine Sultan Bahoo, Jhang, Pakistan
		4	Dr. Sultan Altaf Ali	NA	Ghulam Dastgir Academy, Shrine Sultan Bahoo, Jhang, Pakistan
		5	Professor Ahmad Syed Hamdani	NA	Ghulam Dastgir Academy, Shrine Sultan Bahoo, Jhang, Pakistan
		6	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
30	Abyat-e- Bahoo Kamil		Sultan Mohammad Najib-Ur-Rehman	2015	Sultan-ul-Faqr Publications, 4-5/A Extension Education Town, Lahore, Pakistan
31	Sharah Abyat-e-Bahoo		Dr. Sultan Altaf Ali	March 1995	Nashaad Publishers, Regal Plaza, Quetta, Pakistan
32	Si Harfi Abyat-e-Bahoo		Ahmad Syed Hamdani (Translation & Explanation)	April 2001	Al Arifeen Publications Johar Abad, District Khushab, Pakistan

Books by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani (In Arabic)

NO	NAME OF BOOK		TRANSLATOR (URDU)	YEAR	PUBLISHER
1	Ghunyat-ul-Talibeen	1	Maulana Mohammad Siddique Hazarvi Syedi	1988	Fareed Book Stall, Lahore, Pakistan

		2	Maulana Mohammad Abdul Ahad Qadri	Feb 2005	Qadri Rizvi Kutb Khana, Lahore
2	Sir'r-ul Asrar	1	Ahsan Ali Sarwari Qadri (with Arabic text)	2014	Sultan-ul-Faqr Publications, 4-5/A Extension Education Town, Lahore, Pakistan
		2	Saad Ameer Khan Niazi (with Arabic text)	Sep, 2003	Maktaba Al-Arifeen, 4/A Extension, Education Town, Lahore, Pakistan
		3	Maulana Mohammad Mansha Tabish Qasoori	Ist Edition 1423 H	Qadri Rizvi Kutb Khana, Lahore, Pakistan
3	Al Risala-tul-Ghausia (with Arabic text)	1	Hazrat Ghulam Dastgeer Al Qadri	1998	Ghulam Dastgeer Academy Shrine Sultan Bahu, Jhang, Pakistan
	Tazkirah Qadria (Risala Ghausia with Arabic text - page # 157-172)	2	Syed Allauddin Gillani Al-Baghdadi	5th Edition 2006	Darbar Ghausia, Shahra-e- Al Gillani Quetta
	Risala Ghaus-ul-Azam	3	Hazrat Khuwaja Banda Nawaz Gesudraz	2002	Progressive Books, Lahore, Pakistan
4	Futuh-ul-Ghaib	1	Syed Farooq Qadri	Oct, 2002	Qadri Rizvi Kutb Khana, Lahore, Pakistan
		2	Syed Mohammad Farooq Al-Qadri	1998	Tasawwuf Foundation, Lahore, Pakistan
5	Al Fateh Rabbani	1	Maulana Abdul Ahad Qadri	2003	Qadri Rizvi Kutb Khana, Lahore, Pakistan
		2	Nafees Academy Karachi (with Arabic text)	NA	Nafees Academy, Karachi, Pakistan
		3	Maulana Ashiq Illahi (with Arabic text)	Dec, 2008	Al Arifeen Publications, Lahore, Pakistan

Books by Mohiyuddin Allama Ibn-e-Arabi-In Arabic

NO	NAME OF BOOKS		TRANSLATOR	YEAR	PUBLISHER
1	Fusoos-ul-Hikam	1	Exegesis By Maulana Abdul Qadeer Siddique	NA	Nazir Sons, Lahore, Pakistan
		2	Mohammad Riaz Qadri (Exegesis Fusoos-ul-Hikam-Wal-Aiqaan	2006	Ilm-o-Irfan Publishers, Lahore, Pakistan

2	Futuhat-al-Makkiyyah		Saim Chishti	1986	Ali Brothers Book Traders, Faisalabad, Pakistan
3	Shajrah-tul- Kaun		Allama Sufi Mohammad Siddique Baig Qadri	1985	Ali Brothers Book Traders, Faisalabad, Pakistan

Other Books

NO	NAME OF BOOKS		WRITER	YEAR	PUBLISHER
1	Kalam Mashaikh Sarwari Qadri		Compiled by Sultan Mohammad Najib-ur-Rehman	2015	Sultan-ul-Faqr Publications, 4-5/A Extension Education Town, Lahore, Pakistan
2	Mirqat-ul-Salekin Sharah Mirat-al-Arifeen (Urdu translation with exegesis alonghwith Arabic text)		Hazrat Imam Hussain Razi Allah Anhu, Translation & Explanation by Mohammad Faiz Ahmed Awaisi	2007	Zawiya Publishers, Lahore, Pakistan
	Mirat-al-Arifeen (Translation and Exegesis)		Hazrat Imam Hussain, Translation and explanation by Ambreen Moghees Sarwari Qadri	2012	Sultan-ul-Faqr Publications, 4/A Extension Education Town, Lahore, Pakistan
3	Kashf-ul-Mahjoob		Hazrat Ali Hajveri Data Ganj Bakhsh (Translated by Maulana Mian Ramzan Ali)	1st Edition 1970 2nd Edition 2007	Fazal Noor Academy Chak Sada Sharif, District Gujrat, Pakistan
4	Kemia-e-Sa'adat		Hazrat Abu Hamid Imam Ghazali (Translated by Mohammad Sharif Naqshbandi)	1993	Shabir Brothers, Lahore, Pakistan
5	Insan-e-Kamil		Syed Abdul Karim al Jaili	4th Edition 1980	Nafees Academy, Karachi, Pakistan
6	Sirr-e-Dilbaran		Hazrat Shah Syed Mohammad Zauqi	1995	Al Faisal Publishers and book traders, Lahore, Pakistan
7	Irfan Vol-I		Faqeer Noor Mohammad Kulachavi	1999	Irfan Manzil Kulachi, Dera Ismail Khan, Pakistan
8	Makhzan-ul-Asrar		Faqeer Noor Mohammad Kulachavi	1999	Irfan Manzil Kulachi, Dera Ismail Khan, Pakistan

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9	Hayat-e-Sarwari		Faqeer Abdul Hameed	2000	Irfan Manzil Kulachi, Dera Ismail Khan, Pakistan
10	Manaqib-e-Sultani	1	Sultan Hamid Ali Translated by Arshad Al Qadri	NA	Maktaba Sultania Ghakhar Mandi, Gujranwala, Pakistan
		2	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
11	Ahwal o Maqamat Sultan Bahoo		Ahmad Syed Hamdani	4th Edition 1995	Ghulam Dastagir Academy, Shrine Sultan Bahoo, Jhang, Pakistan
12	Sultan-ul-Arifeen Hazrat Sultan Bahoo (Hayat-o-Talimat)		Ahmad Syed Hamdani	March 1995	Hazrat Sultan Bahoo Academy, Lahore, Pakistan
13	Mirat-e-Sultani Bahoo Nama Kamil		Dr. Sultan Altaf Ali	2006	Bahoo Publications, Quetta, Lahore and Jhang, Pakistan
14	Tareekh-e-Jhang		Iqbal Zuberi	2002	Jhang Adabi Academy, Jhang Sadar, Pakistan
15	Tazkirah Auliya-e-Jhang		Iqbal Zuberi	Jan 2000	Jhang Adabi Academy, Jhang Sadar, Pakistan
16	Wadi Soon Sakesar (Tareekh, Tehzeeb, Saqafat)		Mohammad Sarwar Khan Awan	2002	Al Faisal Publishers and Book Traders, Lahore, Pakistan
17	Ashraaf-e-Arab		Syed Mohammad Najam Al-Hasaan Fazli	1999	Present in Masood Jhandir Research Library, Mailsi
18	Tawareekh Aina Tasawwuf		Shah Mohammad Hassan Sabri Chishti Rampuri	3rd Edition 1424 Hijri	Maktaba Sabria, Kasur, Pakistan
19	Tarikh Mashaikh Qadria Razaqia (With Reference To The Sub Continent)		Professor Mohammad Husain Azad Al-Qadri	2008	Versatile Printers Lahore, Pakistan
20	Tarikh Mashaikh Qadria (Three Volumes)		Dr. Ghulam Yahya Anjum	2001	Kutb Khana Amjadia, Delhi, India
21	Rahnuma-e- Mazaraat Dehli		Mohammad Asim Al- Qadri Sanbhli	2007	Mohammadi Book Depot, Old Delhi, India
22	Mazaraat-e-Auliya-e-Dehli	1	Mohammad Alam Shah Faridi	1927	Farid Book Depot, Delhi, India

		2	Dr. Mohammad Hafeez Ur Rehman Sidique	2006	Farid Book Depot, Delhi, India
23	Waqiat Darul-Hakumat Dehli		Bashiruddin Ahmad	1337 Hijri	Available in Punjab Public Library, Lahore, Pakistan (Published in Delhi)
24	Dehli Ziaraat-o-Aasaraat		Sardar Ahmad Ali	1337 Hijri	Available in Punjab Public Library, Lahore, Pakistan (Published in Delhi)
25	Mazaraat Auliya-e-Dehli		Maulvi Mohammad Alam Shah	1330 Hijri	Available in Punjab Public Library, Lahore, Pakistan (Published in Delhi)
26	Rahnuma-e-Maqamat-e-Muqaddas Dehli		Mirza Aftab Baig commonly known as Nawab Mirza Baig Dehlvi	NA	Available in Qamisia Library Dargah Sharif Sadhora, Haryana, India (Published in Delhi)
27	Aasar-e-Dehli		NA	NA	Available in Qamisia Library Dargah Sharif Sadhora, Haryana, India (Published in Delhi)
28	Bagh-e-Sadaat		Syed Tajjamal Hussain Shah Naqvi Bukhari	3rd Edition 1947	Script in the possession of Ghulam Mohammad S/O Manzoor Ahmad, Uch Sharif Bahawalpur, Pakistan (Published in Lahore)
29	Tareekh Bazurgan-e-Dehli		Kalim Mukhtar Ahmad Sabzwari	1972	Available in Qamisia Library Dargah Sharif Sadhora, Haryana, India (Published in Delhi)

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30	**Haqeeqat-e-Ism-e-Allah Zat - 1st, 2nd, 3rd , 4th Edition** **Haqeeqat-e-Ism-e-Allah Zat - 5th Edition** **Haqeeqat-e-Ism-e-Allah Zat - 6th Edition**		**Sultan Mohammad Najib-ur-Rehman** **Sultan Mohammad Najib-ur-Rehman** **Sultan Mohammad Najib-ur-Rehman**	**2001, 2002, 2003, 2004 2005** **2006**	**Maktaba Al-Arifeen, 4/A Extension, Education Town, Lahore, Pakistan** **Silsila Sarwari Qadri, Al-Murtaza 20 Hidayatullah Block, Mustafa Town, Wahdat Road, Lahore, Pakistan** **Sultan-ul-Faqr Publications 4/A Extension Education Town, Lahore, Pakistan**
31	**Murshid Kamil Akmal**		**Sultan Mohammad Najib-ur-Rehman**	**2005 & 2007**	**Silsila Sarwari Qadri, Al-Murtaza 20 Hidayatullah Block, Mustafa Town, Wahdat Road, Lahore, Pakistan**
32	**Shams-ul-Fuqara**		**Sultan Mohammad Najib-ur-Rehman**	**2012**	**Sultan-ul-Faqr Publications, 4/A Extension Education Town, Lahore, Pakistan**
33	**Pakistan Mein Sufiana Tehreekain**		**Dr Memon Abdul Majeed Sindhi**	**2000**	**Sang-e-Meel Publications, Lahore, Pakistan**
34	**Sir'r-al-Habib**		**Shah Habibullah Qadri (Translation Ghulam Rasool)**	**N/A**	**Astana Aliya Baghdad Sharif, Tehsil Khanewal, District Multan, Pakistan**
35	**Sawaneh Umri Hazrat Khwaja Abdul Ghafoor Shah**		**Compiled by Pir Mohammad Yusuf**	**N/A**	**Shrine Pir Mohammad Abdul Ghafoor Shah, Jhang**
36	**Malfoozat Pir Mohammad Abdul Ghafoor Shah**		**Compild by Pir Abdul Haq**	**Unpublished**	**In the possession of Pir Mehboob-ul-Haq, Jhang**
37	**Manuscript of the biography of Syed Abdul Rehman Jilani Dehlvi**		**Syed Saleemuz-Zaman Hashmi Delhi, India**		**In possession of Mohammad Asad Khan Sarwari Qadri (Lahore), Mujeeb -ur-Rehman (India)**
38	**Mujtaba Akhir Zamani**		**Sultan Mohammad Najib-ur-Rehman**	**2012**	**Sultan-ul-Faqr Publications 4/A Extension Education Town, Lahore, Pakistan**
39	**Saleem-ul-Tawareekh**		**Sufi Mohammad Akbar**	**1919**	**Delhi, India**

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English Books

No.	Name of Books	Writer/Translator	Year	Publisher
1	Sultan Bahoo-The Life and Teachings	Sultan Mohammad Najib-ur-Rehman translated by Mrs. Yasmin Khurshid Malik Sarwari Qadri, Mrs. Ambreen Moghees Sarwari Qadri and Neyn Tara Sarwari Qadri	2014	Sultan-ul-Faqr Publications 4-5/A Extension Education Town, Lahore, Pakistan
2	The Spiritual Guides of Sarwari Qadri Order	Sultan Mohammad Najib-ur-Rehman translated by Mrs. Yasmin Khurshid Malik Sarwari Qadri, Mrs. Ambreen Moghees Sarwari Qadri and Neyn Tara Sarwari Qadri	2015	Sultan-ul-Faqr Publications 4-5/A Extension Education Town, Lahore, Pakistan
3	Kashf-ul-Asrar	Written by Sultan Bahoo and translated by Mrs. Ambreen Moghees Sarwari Qadri	2015	Sultan-ul-Faqr Publications 4-5/A Extension Education Town, Lahore, Pakistan
4	Ganj-ul-Asrar	Written by Sultan Bahoo and translated by Mrs. Ambreen Moghees Sarwari Qadri	2015	Sultan-ul-Faqr Publications 4-5/A Extension Education Town, Lahore, Pakistan
5	Shams-ul-Arifeen	Written by Sultan Bahoo and translated by Mrs. Ambreen Moghees Sarwari Qadri	2016	Sultan-ul-Faqr Publications 4-5/A Extension Education Town, Lahore, Pakistan
6	Hazrat Sultan Bahoo Life and Work	Syed Ahmad Saeed Hamdani	2001	Na'shad Publishers, Regal plaza, Quetta

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